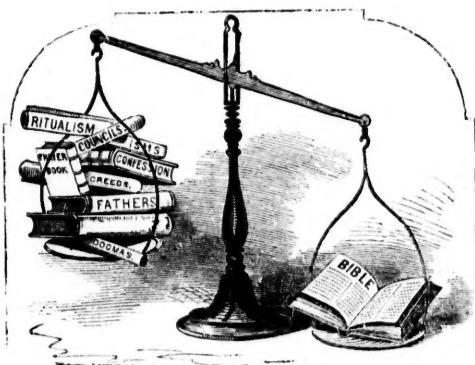


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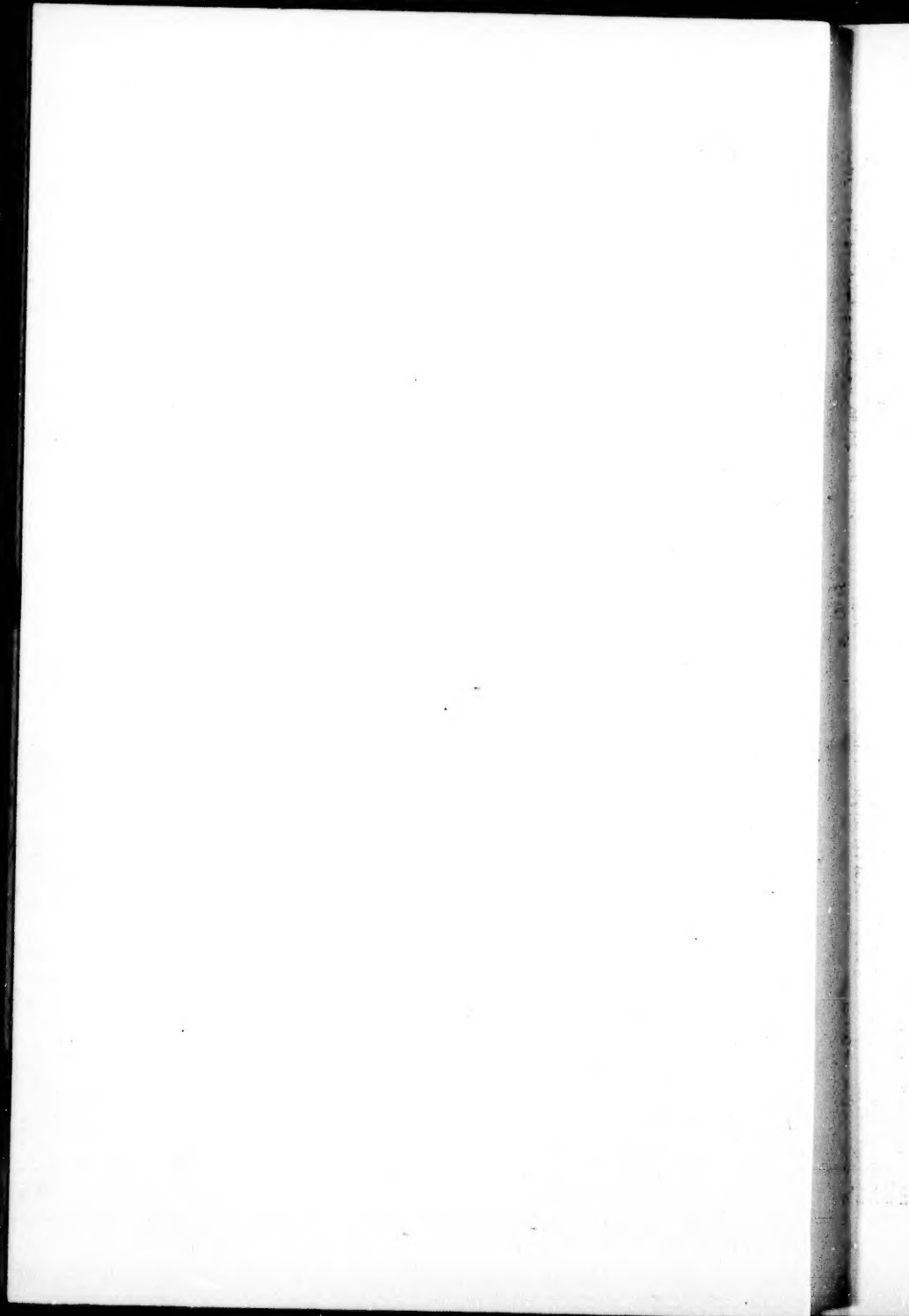
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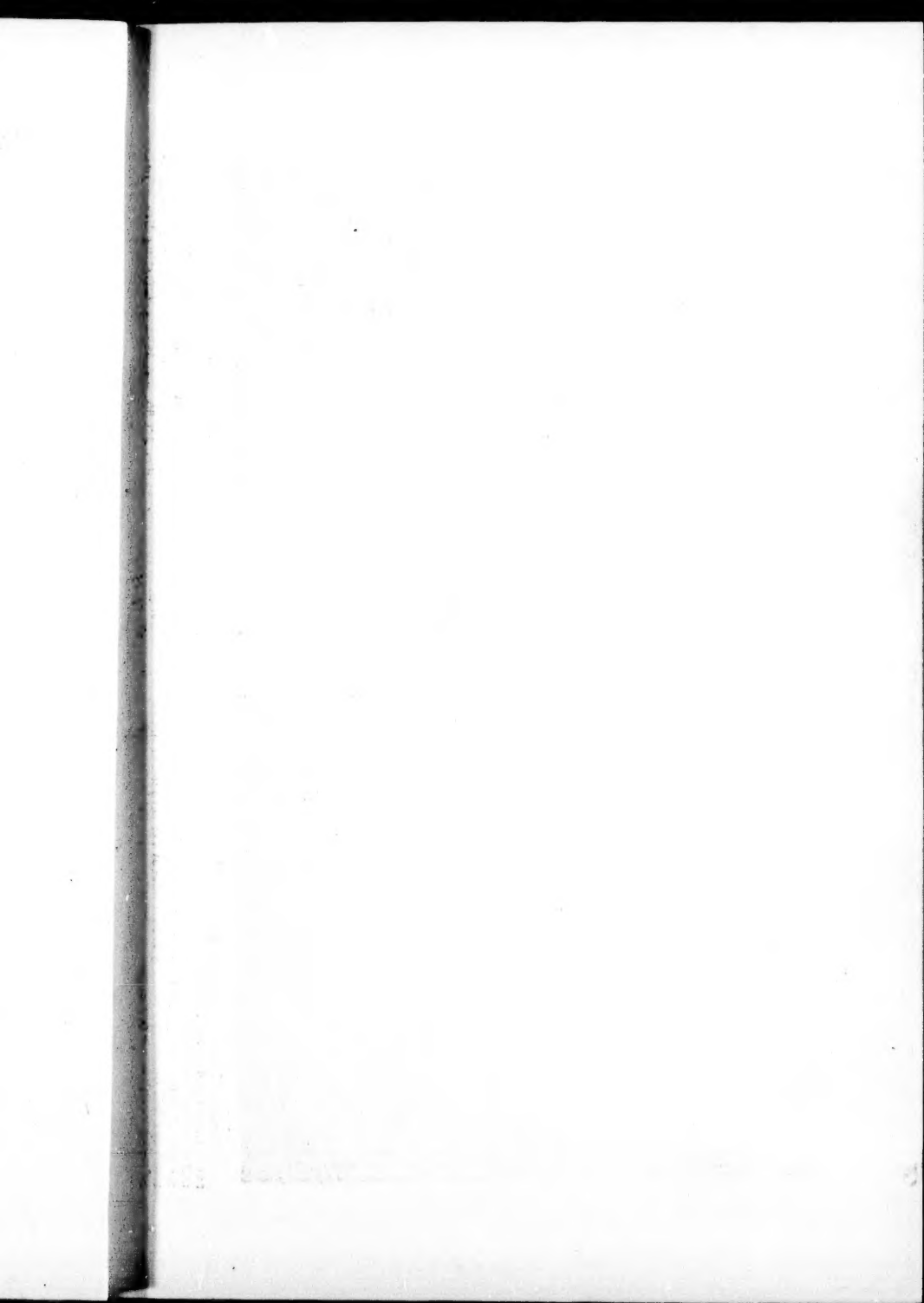


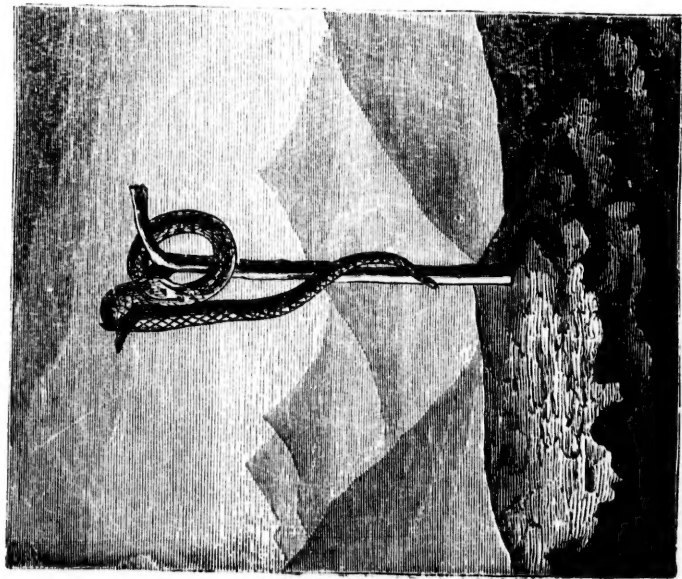
“Ye MUST be born again.”

—*John III., 7.*

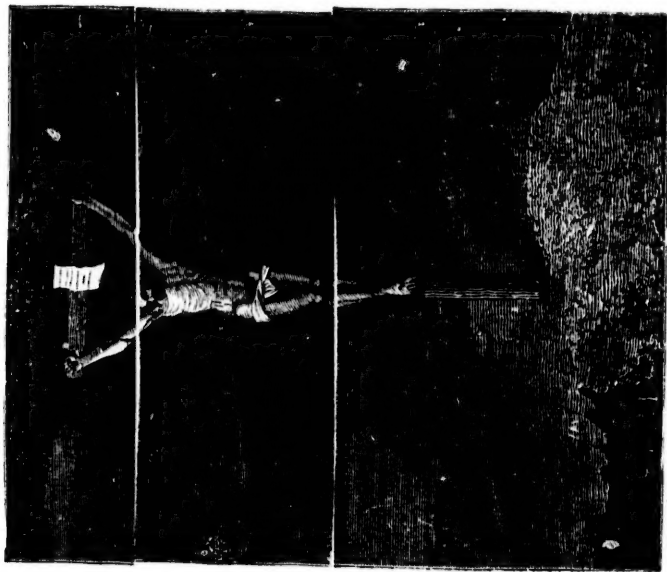
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"And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—*Numbers xxi. 8, 9.*



"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life. For God so loveth the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John iii. 14, 15, 16.*

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P.S.—The author has taken the liberty to *italicize* some of the words in the extracts quoted.

PREFACE.

THE author has been for many years an extensive reader of religious literature, and has been in the habit while reading of marking with a pencil any paragraph of special interest, to enable him [in after years to glance over such paragraphs without reading the entire volume. This was done without the most remote idea of ever [using any such marked paragraphs other than for his own private use.

The author is of the opinion that there is not such a super-abundance of such doctrine now preached or printed that there is not ample room for this small addition thereto—hence the appearance of this book.

The author believes firmly that the various extracts given contain the very essence of that identical gospel that Christ commanded his disciples [to “*go into all the world and preach.*” The author now spreads the whole contents before the Lord, as did Hezekial the letter of Sennacherib (2 Kings xix. 14), and he does so with much less hesitancy than he commits it to the criticism of his fellow-creatures.

T. S. S.

Brantford, Ont., 1893.

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NO DIFFERENCE.

Conversion is *not* the giving up of one form of religion and adopting another. It is *not* renouncing one creed or system of theology and adopting another. It is *not* even a

In consequence of the distance between the author and printer, only one "proof" was corrected—hence many annoying typographical and other errors.

one needs conversion, tion of conduct in the other hand a man may inverted. Conversion range. It is the being ingrafted into *Christ*. e nature. J. G.

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18	22	dispare	despair
18	27	warrent	warrant
20	2	how how	how
21	37	am satisfied	am I satisfied
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96	16	Bunyon's	Bunyan's
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109	21	need hear	need to hear
112	5	God's our Son	God's own Son
121	3	commandments	commandment
139	16	E. P. DIARY	E. P. (Diary)
147	7	she	he
163	9	hazzarding	hazarding
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W. P. M'K.

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NO DIFFERENCE.

Conversion is *not* the giving up of one form of religion and adopting another. It is *not* renouncing one creed or system of theology and adopting another. It is *not* even a rigid reformation of character. *Every one* needs conversion, but every one does not need *reformation* of conduct in the ordinary sense of the word. On the other hand a man may greatly reform who may never be converted. Conversion is not a *physical* change nor a *social* change. It is the being severed from the *Old Adam* stock and ingrafted into *Christ*. It is becoming a partaker of the *Divine* nature. J. G.

The greatest amount of theological education never yet saved a man. Creed, or the belief in a certain amount of doctrine, has made Christendom, but never made a Christian. "Ye must be born again."

Others again, when their consciences have been reached, try to get this new birth brought about and begin most zealously to train and trim, to educate and reform their old nature, quite ignorant of what is meant by "*born again*."

W. P. M'K.

The idea is, which men most tenaciously cling to is, if they can only *do* those things which are pleasing in God's right, *then* God will grant them life. In spiritual matters, as in physical, life is first, activity afterwards. * * * * * You meet a man anxiously pressing towards the cemetery, and, stopping him, ask him the cause. "I want men" he

says "to enable me to fulfil a large contract." "But why go, of all places, to the cemetery?" you ask again—"none there but *dead* men." "The reason why I do go," he replies—unemployed hands there, sir! I have something for them to do." "The man's mad," you say, and turn away. No doubt he is, but not more so, in a spiritual sense, than he who addresses a whole congregation dead in trespasses and sins, as if they were all *living* members of Jesus Christ, -- who have not yet begun to breathe.

M. B.

There is a mighty difference between the *moral* and the *immoral* in many respects, though none whatever so far as salvation is concerned. The most wicket *may* come and *ought* to come just as he is. * * * * There is fire in the flint before the steel strikes it. Not a sin another man has committed but I might have committed under similar circumstances.

J. G.

The verdict of *guilty* having been brought in against the sinner, he is actually, "under condemnation", and, consequently, the penalty must come down on his own head or that of the *substitute* provided by the law-maker. It is not a mere matter of sinning and being forgiven, it is very much more; it is to be justified, redeemed. President Arthur might have *pardoned* Guiteau for the cold-blooded murder of President Garfield; but it was beyond his power to justify him. By that act Guiteau broke a divine and a human law, to both of which a penalty is attached. With respect to the human law, every American demanded that he should be hanged in accordance with the penalty attached to the law he had broken, and hanged he was; and *mercy, mercy*, dared not raise her voice during the hanging. If the law of man is to be thus vindicated, ought not the law of God to be equally so? "He that believeth not *is* condemned already." John III., 18. "He that believeth on the Son *hath* everlasting life." John III., 36.

T. S. S.

The *standing* of every believer before God in Christ Jesus, known only by faith here, is the same, and is independent of his realizing it or enjoying it.

The actual *state* of every Christian upon the earth is likewise the same. What an anomaly any Christian is in the world! A son of God walking through a God-hating world, with a God-hating devil its head, and having within him a God-hating nature; the fact being that every Christian, as to conflict down here, is in Egypt, in the Wilderness, and in Canaan.

The *experience* of every Christian is not the same, but varies in different people, and in the same person at different times, according as he knows his standing before God, knows his state, and walks in the Spirit. Thus we find the reason of so much seeming contradiction in Scripture, and in the writings of God-taught men.

W. P. M'K.

"Well, I cannot see it."

"But it is in God's Word, whether you see it or not," and it is sufficient that God has said it, for His Word is truth.

'For *there is no difference*; for all have sinned, and come short of the glory of God.' This is what God has said."

Of course there are differences in heinousness or degradation of sins. I need not stop to speak of this; we all know it. I wish to tell you what you and I do not by nature know; namely, that there is no difference as to where we stand before God. The one question is, *guilty or not guilty*. There are no degrees as to the fact of guilt. "He that offends in *one* point is guilty of all," and nothing less. He that offends in all points is guilty of all, and nothing more. Therefore, while there are differences among offences, there is no difference as to guilt. Therefore, all men in the world (and you included), have been brought in guilty before God.

W. P. M'K.

Oh, *eternity! eternity!* How should the thought thereof fill us! To be miserable in eternity! How miserable! To be happy in eternity! What happiness!

T. S.

And all the people in the world die as those two thieves did. None ever died, or ever will die, without sin in them. The name of every man when he dies will be *sinner*. The name of each man was *thief* to the very last breath; but one died a saved *thief*, the other died an unsaved *thief*. The one set of men die saved sinners, the other unsaved sinners.

W. P. M'K.

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T. S.

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P. M'K.

TOO EASY.

"Well," says one, "but I cannot see how simply trusting in Christ, and believing God's witness of him, would save my soul." My dear man, are you never to believe anything but what you can see, and how are you to see this thing till you have tried it? * * You must believe the Gospel on the evidence of God, and not otherwise, or your faith is not faith in God at all. The faith which is commended in the Gospel is faith in the record which God has given concerning his Son, a faith which takes God at His Word. Believe, then, on the Lord Jesus Christ, and you have believe God to be true and you are saved.

C. H. S.

In one sense, there is nothing *more easy* than to trust Christ, and be saved now; but in another sense, nothing is *more difficult*. * * To get a man to *strive* in the *right* sense, is to stop him from *striving* in the *wrong* sense. There is no occasion for "striving" in the sense so many understand it to their own destruction—as if God after all was unwilling to save, and could only be prevailed upon to be merciful, by a certain amount of sorrow for sin, earnestness in prayer, &c., &c. Oh no! On God's part. "All things are now ready"; "The work is finished" for the sinner to "accept."

J. G.

Perhaps you think that God might as well pardon you at once and have done with it; that is your plan. Suppose he did so. Suppose that he at once blotted out your sins from

his book, and there was an end of it ; what peace would that give you ? What security for the future ? A God who could pardon without *justice* might one of these days condemn without *reason*. He who could set aside his law so as not to execute his threatenings, might some day set aside his Gospel so as not to fulfil his promises. It is a grand ground of peace for us that God is never unjust in order to be gracious ; he saves sinners, but *not* till he has laid their sins upon Christ, and is both just, and yet the justifier of him that believeth. Your plan of pardon without an expiation would not work ; it would not give confidence to you, and it would certainly dishonor the character of the Most High. c. h. s.

Another cries out "that is too good to be true." Oh, poor soul, but have you never read, "As high as the heavens are above the earth, so are my ways above your ways, and my thoughts above your thoughts ?" A less Salvation would not avail for you, nor glorify God. Some feel that the Gospel is *too* simple. They want a more complicated system than—"believe and live." How can it be *too* simple for finite minds like yours ? * * Anyhow, dear friends, let me say to you, whether it is a mystery or not, God bears witness *to it*, and if you do not believe it you make God a liar. Whether you think it *too* simple, or *too* wonderful, or *too* good, or *too* anything, you must either believe it or be lost. Be it simple, or mysterious, wonderful or commonplace, the Lord asserts it to be true, and if you refuse his witness you must take the consequence and be lost. c. h. s.

The thought that we must *first* love God, to be saved, instead of being saved *solely* because *God* loves us, clings most tenaciously to fallen nature ; but nothing short of seeing God's love *to us* in the cross of Christ, even when we were dead in sin, *can give peace*. J. I.

Many are stumbled at the simplicity of the Gospel. When it is presented to them in all its fullness and freeness, they declare that believing on the Lord Jesus Christ is "far TOO EASY" a way.

Thank God, it is an "easy" way of being saved. Well might the poet Cowper sing,

"Oh how unlike the complex works of man
Heaven's EASY artless, uncumbered plan."

Though an "easy" way, it is not "too easy," since it is obtained by BELIEVING THAT THE DIFFICULT WORK HAS ALL BEEN DONE BY ANOTHER—by the Lord Jesus Christ.

It was not "easy" for him to be mocked and insulted by men. It was not "easy" for Him to be scourged, spat upon, and crucified. It was not "easy," in the moment of His humiliation and agony, to be forsaken by His Father. It was not "easy" for Him to be "wounded for our transgressions and bruised for our iniquities."

Though an easy way, it is GOD'S ONLY WAY of saving sinners, and if you are not saved in that way, dear reader, you will never be saved at all. "TO HIM THAT WORKETH NOT, BUT BELIEVETH ON HIM THAT JUSTIFIED THE UN-GODLY, his faith is counted for righteousness." A. M.

"What," says one, "can you mean it, that I, an unfeeling, impenitent wretch, am bidden to come at *once* and believe in Jesus Christ, for everlasting life?" I mean just that, I do not mean to send you round to that shop for repentance, and to the other shop for feeling, and to a third for a tender heart, and then direct you to call on Christ at last for a few odds and ends. No! No!! No!!! best come to Christ for everything, and at once.

C. H. S.

Mr. Moody, in his method of reply, was pressing his inquirer into the very heart of the gospel plan of salvation. He was aiming, by a most ingenious way, to set before the embarrassed sinner, the object on which faith must fasten

itself, in order to secure the deliverance sought. It is not to believe that "God is truth, light and love," or that he is one "with whom there is no variableness," or "to whose nature ought of falseness is not only impossible, but inconceivable, unthinkable," or to believe *just what God has said*, or "that God loves the world," or "that he sent his Son," or that "whosoever believeth, need not perish," or that, "when God says *whosoever*, he means *whosoever*," but it is to *believe on CHRIST*.

It is to believe *a person*, and not simply *something* concerning a *person*. It is to *accept* of Christ as a Saviour, and *not* merely *the truth* relating to his character and his works.

W. S. M'K.

Let no man, woman or child here say, concerning himself, that there is a *difficulty* with God which Christ has not removed. The difficulty is in thine own soul, and if thou be willing to be reconciled, as sure as thou liveth, and as sure as God's book is true, there is reconciliation provided for thee in Jesus Christ, the Son of God. Oh! what gladness it is to be allowed to be speak thus.

C. H. S.

Your faith must recognize *Christ as a person*, and come to him as a *person*, and rest not in his *teaching* merely, or his *work* only, but in *him*. "Come unto *me* all ye that labor and are heavy laden, and *I will* give you rest." C. H. S.

NOT WORKS.

A letter was put in my hand while writing this book:—
“Mother would like to have a conversation with you regarding that most important of all things which you mentioned in your letter, but she is not without *hope*, trusting in the *mercy* (not in the *blood* you observe) of Jesus Christ.” Just so. She is not without *hope*. Who is? But what is the *ground* of it? * * * These gross sinners do not perish, because they are so, as 1 Cor. VI., 9–11, and many other passages show, but because they fail to apprehend the very mercy, they die crying for—extended to them through Jesus Christ, like a man who perishes in the water, though there is a rope within his reach, because he either cannot find it, or is too weak, or too benumbed to grasp it. Oh! reader, the scheme of Redemption is founded upon *justice*, and not on mere *mercy*. God can be *just* and pardon too. Rom. 4, 5.

J. G.

Go on, then, to tell everybody that the righteousness which saves you is the righteousness of God, not your own righteousness. There is no such thing as human righteousness; the two words make up a contradiction. Any righteousness that you could gain by your own works would be “filthy rags” at the best; and filthy rags are not righteousness. We have no personal merit, but we are justified by imputed righteousness. Make mention of the righteousness of Christ which covers you from head to foot.

C. H. S.

To accept the gift of free grace is contrary to our proud nature, and the power of God is needed to *induce* us to throw down the tools with which we work for salvation, and take with joyful hands the full, free, and finished salvation which Jesus bestows on all who trust him. This plan of trusting in Jesus for salvation one would have thought would have been joyfully accepted by all, but, instead of that, no man receiveth the witness of God, though it be infallible truth.

C. H. S.

Why I thought I had a great deal to *do*, but I found it was only to *look*. I thought I had a garment to spin out for myself; but I found that if I looked Christ would give me a garment. Look, sinner, that is to be saved. * * * When Moses held up the brazen serpent, he said, "Look!" and they looked and were healed.

J. G. (?)

God has but one price for salvation. Do you want to know what the price is? It is without money and without price. Rowland Hill said that auctioneers found they had hard work to get people *up* to their prices, while ministers have harder work to get sinners *down* to theirs. "The gift of God is Eternal life through Jesus Christ the Lord."

D. L. M.

Salvation is not obtained by penances, painful and humiliating: nor by despondency and dispare; nor by any efforts, mental or spiritual, involving a purchase by labor or pain; but *entirely* and *alone* by *faith*, or *trust* in the Lord Jesus. Do you ask—is it so, that salvation is by believing, simply believing? Such is the statement of the word of God. We proclaim it upon the warrent of infallible Scripture. *No works.*

C. H. S.

Self-salvation, either by his personal worthiness, or by his repentance, or by his resolves, is a hope engrained in human nature, and very hard to remove, and who shall get it out of him?

J. G.

"I *work*, and own my *labor vain*.
And thus from *works I cease*.
I *strive*, and see my *fruitless pain*.
Till God create my *peace*."

"The gospel is much clouded by legal terms, conditions, and qualifications. If my doctrine were, upon *condition* that you did so and so—that you believe, and repent, and mourn, and pray, and obey, and the like—*then* you shall have the favor of God—I dare not for my life say that this is the gospel. But the gospel I desire to preach to you is, will you have a Christ (as an object) to *work* faith, repentance, love, and all good in you, and to stand between you and the sword of Divine wrath? Here there is no room for you to object that you are not qualified, because you are such a hardened, unhumbled, blind, and stupid wretch. For the question is not, will you remove these evils, and *then* come to Christ? but, *Will you have a Christ to remove them for you?*

W. R.

It is not "Look to your priest, and be ye saved:" But it is "Look unto *me*." How frequently you who are coming to Christ, look to yourselves, "O!" you say. "I do not repent enough." That is looking at yourself. "I do not believe enough." That is looking to yourself. "I am too unworthy." That is looking to yourself. "I cannot discover" says another, "that I have any righteousness." That is true but it is quite wrong to look for any in yourself. * * * David said: "Have mercy upon me, for *mine iniquity is great*."

C. H. S.

It is "without money and without price." I wish I knew how how to put this truth into such words that everybody could understand me, and that nobody could *mis*understand me. Whenever a man is saved he is saved because God freely saves him, *not* because there was anything in him to *deserve* salvation, or any particular fitness in him why God should deliver him and not another. The gifts of God's grace are absolutely free in the most unrestricted sense of that term. * * * It is so surprising to them that the plainest terms cannot make them understand it; and, though you tell them a thousand times a day, yet they persist in thinking that you mean something else. They cannot be brought to accept it as literally true that they are to have salvation *gratis!* and eternal life as the pure gift of heaven's charity. * * They were unable to believe that so simple a matter could be the soul saving gospel; they looked for mystery, difficulty and complex preparation.

C. H. S.

"Ask him what it is he finds makes believing difficult to him? Is it unwillingness to be justified and saved? Is it unwillingness to be so saved by Jesus Christ to the praise of God's grace in him, and to the voiding of all boasting in himself? This he will surely deny. Is it a distrust of the truth of the gospel record? This he dare not own. Is it a doubt of Christ's ability or good-will to save? This is to contradict the testimony of God in the gospel. Is it because he doubts of an interest in Christ and his redemption? You tell him that believing on Christ makes up the interest in him. If he say that he cannot believe on Jesus Christ, because of the difficulty of the acting this faith, and that a divine power is needful to draw it forth, which he finds not, you tell him that believing in Jesus Christ is no work, but a resting on Jesus Christ; and that this pretence is as unreasonable as that if a man wearied with a journey, and who is not able to go one step farther, should argue, 'I am so tired that I am not able to lie down,' when, indeed, he can neither stand or go.

H. B.

In one sense there is nothing more *easy* than to trust Christ and be saved *now*; but in another sense nothing more *difficult*. Most are "in an agony" in passing from death to life—so the word "strive" imparts. To get a man to "strive" in the *right* sense, is to stop him from "striving" in the *wrong* sense. * * As if God were, after all, unwilling, by save, and could only be prevailed upon to be merciful, by manifestation of sorrow for sin, earnestness in prayer, &c. &c. Oh, no! On God's part "all things are *now* ready," "the work is *finished*." Christ is "the way." J. G.

Whenever we are brought to perfect *soul poverty* and absolute *bankruptcy* of spirit, so that we turn our purses inside out, and cannot find one rusty cent left, then Christ and all the treasures of his grace are ours. Oh to be brought down to the lowest depth of self-despair, for that is the door of hope. While your cup is half-full, Christ will not pour his wine into it. You bring your cups and say, "Lord, there is a little good at the bottom, does not that recommend me?" *No, no, no*, He will never pour in the new wine of the kingdom until you are turned bottom upwards, and wiped out as a man wippeth a dish; but when you are quite emptied then he will pour in the stream of his love until it brims the vessel of your nature. C. H. S.

But you are not required to make good any personal claim, save that you are a sinner;—not that you feel yourself to be one (that would open up an endless metaphysical inquiry into your own feelings);—but simply that you are one. This you know upon God's authority, and learn from his word; and on this you act, whether you *feel* your sinfulness or not. The gospel needs no ascertaining of anything about ourselves, save what is written in the Bible, and what is common to all Adam's children,—that we need a Saviour. It is upon this need that faith acts; it is this need that faith presents at the throne of grace. The question, then, is not, Am I satisfied with my faith? but, Am I a needy sinner, and am satisfied that in Christ there is all I need? H. B.

They work *for* life, not *from* life. They persist in *doing* instead of *trusting* artlessly to what *has been done*. Thus "They are ever learning, but never coming to the knowledge of the truth." And *will not* "submit themselves to the righteousness of God." Nothing but resting upon Christ *can* give genuine, permanent, scriptural peace. J. G.

Are your sins all gone? "No," says one, "I cannot say they are, but I am doing my very best to reform." Oh! you may do your very best to reform; I hope you will, but that will never wash out your past sins. All the waters of the rivers of reformation can never wash away a single blood-red stain of guilt. * * If thy faith be free of all self trust thou shall know. * * Only acknowledge your sin, and put your trust in Christ, and there is no one man among you shall be cast out at last. C. H. S.

It is a secret and fixed impression, that there is *something* that he, himself, can and must do, antecedent to simple faith, that keeps many an anxious inquirer away from Christ. If he really feels, and frankly confesses, his inability to do anything of himself in the direction of faith, he will find in that conscious weakness and helplessness some crumbs of comfort. We should take *from* him even those crumbs of comfort. We should shut him out from every false covert, and allow him no rest, that will, for a single moment, detain him from seeking that rest, which follows instantly and surely the *exercise of true faith*. W. S. M'K.

They begin to examine their hearts, and they cannot find one particle of love in them to God. "If," said he, "we were not to be saved till we loved Him, we would never be saved at all; but the blessed truth is, **HE LOVES US.**" "Herein is love, not that we love God, *but that He loved us*, and sent His Son to be the propitiation for ours sins." The moment

she saw that God has so loved her as to give Jesus as a propitiation for her sins, peace and joy filled her heart, and she could not help loving Him for all He had done to her. Have you been trying to love God in order to be saved? If so, give it up. It is true you ought to love God, but so long as you are unsaved you cannot. Mediate on His love to you, and you will be able to say, **WE LOVE HIM, BECAUSE HE FIRST LOVED US.** 1 John, IV, 19. A M.

Religious teachers often assert in the most *positive* manner, that the sinner has *nothing whatever to do* in the matter of his conversion;—that it is all of pure grace; and then, he is urged to do a number of things, such as to avoid evil companions. Attend the means of grace, etc. These are things that the unconverted are required to do, but *nothing, absolutely nothing, by way of compensation*; for “the gift of God is eternal life through Jesus Christ the Lord.” It is a necessary *doing* for the starving beggar to ask for, masticate, and swallow the food *given* him, but in no way is it *doing* as a *compensation* to the giver of the food. T. S. S.

They are instructed to believe that, if what they are counselled to do, is done, they will be saved. Not, indeed by or for doing that, or in consequence of that which they are urged to do. But in doing that they pass into the straight gate of salvation. At that moment, and in that effort, they become Christians, the children of God.

We reject such counsels as unscriptural, deluding, and perilous. They cannot conduct any soul into the straight gate. Away, with all such exhortations! Let the depravity and helplessness of man be distinctly and faithfully proclaimed; let the claims of God be pungently and persistently pressed; let man's moral responsibility be plainly and emphatically enunciated; but let us not set a poor sinner upon a series of self-originated, and self-righteous efforts, which can end only in a false hope, or in utter discouragement. W. S. M'K.

He feels death in his soul. He used to be able, as he thought, to do anything; his notion was that he could repent and believe, amend and reform, and save himself *whenever he liked*: but now the cold chill of death has come upon all his powers, and he hears even Christ in mercy saying, "without *me* ye can do *nothing*." A man experiences a dreadful paralysis in his soul when he is really and thoroughly awakened, and the Spirit of God is making sure work of his conversion.

C. H. S.

It is said the Lord let down from heaven three links in the chain of His mercy. These links are, *hearing, believing, having*. But Satan forges the three iron fetters—*doing, feeling, praying*. This is the work of God, that ye *believe* on him whom he hath sent.

THE WITNESS.

The Bible says we are *born* lost. "This is a hard saying who can bear it?" but still there is nothing more clearly taught in the word of God. Unbelief of *this* truth is at the root of the "*doing*" system. It is of the utmost importance to understand thoroughly the nature of your *lost* state, in order to see what it *is* to be saved, and *how* you are to be saved.

J. G.

He gives him, in fact, *nothing to do*; nothing to please his vanity, or stimulate his self-conceit. He prescribes no fasts, no tears, no human effort; only utters these words "Except a man be born again," &c. Now, as long as a man think there *is something* by the doing of which he can procure his salvation—no matter what that something is—he will never dispare. But when at last the conviction is forced upon him that he is absolutely dependent on the Holy Spirit and that he must be *born again*, he see, for the first time, that God requires something utterly *beyond* his power.

M. B.

I know at least that this was my case—that when sincere and anxious to do or be anything which might save my soul, I was utterly in the dark as to the way in which my salvation might be rendered thoroughly secure. Now, this meaning I hope I shall be able to put it in such a light that he who runs may read. * * * Saying—"Lord save me for I cannot save myself ; I give myself up to thee, freely relying upon thy power, and believing in thy love I give my soul up to thee to be washed, cleansed, saved and preserved, and at last brought home to heaven." * * * Some have relinquished self, but are not able yet to see that Christ can and will save them. They are waiting for some revelation ; they think, perhaps, that by some marvellous electric shock, or some miraculous feeling within them, they will be led to place their confidence in Christ. They want to see an angel or a vision, or hear a voice. * * * Take me as I am, and make me what thou would'st have me to be. I am vile but thou art worthy ; I am lost, but thou art the Savior ; I am dead, but thou art the quickner ; take me, I beseech thee ; I put my trust in thee, and though I perish I will perish, relying on thy blood. If I *must* die, I will die with my arms about thy cross.

C. H. S.

Such phrases as, "decide for Christ," "give your heart to God" are objectionable, although a right enough thing is meant, in as much as they imply an *effort* to be put forth, what may be misunderstood.

J. G.

Conviction of sin and sense of danger should not be considered, however as inducing God to *give*, but as inclining us to *receive*, not as exciting the Father of mercies to forgive our offences, or the compassionate Jesus to justify our persons ; but as impelling us to *accept* the provision which sovereign grace has made for the entirely desitute.

A. B.

If *you* learn these three lessons you will never talk about *your doings*. "Your part" is to admit that you are a helpless, hell-deserving sinner, unable to do anything to save yourself. "Your part" is to cease thinking of being saved by anything you can do or feel. "Your part" is to believe that Jesus did everything that was necessary—that He finished the work of atonement and paid the ransom price with His precious blood. Whenever you cease trying to be saved by *your doings*, and believe on the Lord Jesus, who did it all and paid it all, you become a son of God, an heir of glory, and a joint-heir with Jesus Christ.

"To him that **WORKETH NOT**, but believeth on Him that justifieth the ungodly, his **FAITH** is counted for righteousness." Rom. IV. 5.

"It is finished, yes, indeed,
Finished every jot;

Sinner, this is all you need,
Tell me, is it not?"

If God is satisfied with the "finished" work, you ought to be satisfied with that which satisfies Him.

. RELIGION TRACT.

Nothing either great or small,
Nothing sinner, no;
Jesus did it, did it all,
Long, long ago.

Till to Jesus' work you cling,
By a simple faith,
"Doing" is a deadly thing,
"Doing" ends in death.

Cast your deadly "Doing" down,
Down at Jesus' feet;
Stand in Him, in Him alone,
Gloriously complete.

THE SCRIPTURES.

Oh, book of books! and wast thou written by my God? Then will I bow before thee. Thou book of vast authority! thou art a proclamation from the Emperor of Heaven; far be it from me to exercise my reason in contradicting thee. Reason, thy place is to stand and find out what this volumn *means*, not to tell what this book *ought* to say.

C. H. S.

Now you that cannot fully understand the gospel as you desire to do, that are puzzled and muddled, give your hand into the hand of Jesus, and be willing to be led, be willing to believe what you cannot comprehend, and to grasp in confidence that which you are not able yet to measure with your understanding. The blind, however ignorant or uninstructed they are, shall not be kept away because of that.

C. H. S.

You are saying "May I now go to God just as I am, and through Jesus Christ yield myself up, and will he forgive me?" Dear brother, or dear sister, wherever you may be, try it. That is the best thing to do, *try it*, and, if the angels do not set the bells in heaven ringing, God has altered from what he was last week, for I know he received poor sinners then, and will receive them now. The worst thing I fear about it, is, lest you should say, "I will think about it." Don't think of it. *Do it. Go away to God at once.*

C. H. S.

Now, do pray the Lord to give you the salvation of the Bible, in the Bible's own way. Lord, if thy word says, I must repent, give me thy salvation, and cause me to repent: if thy word says that I must confess my sin, give me thy salvation in the confession of sins; if thou sayest, I must trust to Christ, Lord help me *now* to trust him; only grant me thy salvation according to the word. * * Since thou thyself hast made my salvation possible without infringement of thy law. I beseech thee fulfil the design of the great sacrifice, and save even me.

C. H. S.

They take for granted that Christ has not done his work sufficiently, and that God is not willing to give you faith, till you have plied him with the arguments and importunities of months or years. God is at this moment willing to bless you; and these struggles of yours are not, as you fancy, humble attempts on your part to take the blessing, but proud attempts either to put it from you, or to get hold of it in some way of your own. You cannot, with all your struggles, make the Holy Spirit more willing to give you faith than he is at this moment. But your self-righteousness rejects this blessed truth; and if I were to encourage you in these "efforts," I should be fostering your self-righteousness and your rejection of this grace of the Spirit.

H. B.

There is less need for laborious explanation of profound mysteries, then for simple explanation of plain truths. Many men need only a simple latch key, to lift the latch and open the door of faith, and such a key I hope God's infinite mercy may put into your hands this morning. Our business is to show that the gospel is *intended* for sinners, that it has an eye to *guilty* persons; that it is not sent into the world as a *reward* for the good and for the excellent, or for those who think they have any measure of fitness or preparation for the divine favor; but that it is intended for law-breakers, for

the undeserving, for those who have gone astray, like lost sheep, or left the fathers house like the prodigal. * *

Mercy implies sinfulness: there can be no mercy extended to the just, for justice itself secures every good thing to them. Grace too can only be for offenders.

C. H. S.

"The wicked shall be turned into *hell* and all the nations that forget God." An awful truth this! but it is not one whit more true than "That whosoever believeth in Him, shall not perish, but have *eternal life*." "Whosoever shall call upon the name of the Lord shall be saved." True! True!! but no more so than: "But he that believeth *not* shall be damned." Just as sure as there are sinners *requiring to be saved*, just so sure there is a Saviour who *saves to the uttermost*. This small cluster of truths must sink or swim or stand or fall together.

T. S. S.

Submit yourselves to the whole word of God, for it is living and powerful. It will search your inmost soul, even to the joints and marrow; habitually let it do so. Never be afraid of your Bible. If there is a text in Scripture you dare not meet, humble yourself till you can. If your creed and Scripture do not agree, cut your creed to pieces, but make it agree with this book. If there is anything in the church to which you belong which is contrary to the inspired word, leave that church immediately.

C. H. S.

Men profess to be puzzled with this and that, when the truth is that their hearts are alienated from God; when the heart is right, and they are sincere inquirers, they will feel that the plan of salvation by grace is most suitable, most wise, and most acceptable. When God the Holy Spirit once makes a man to feel himself to be a lost, undone, hell-deserving sinner, he seizes upon the gospel of free grace as a hungry man at a loaf of bread.

C. H. S.

The reader *knows*, I trust the Bible is God's inspired word showing how hell may be *avoided* and heaven *gained*.

I am so glad that our Father in Heaven
Tells of His love in the Book He has given ;
Wonderful things in the Bible I see ;
This is the dearest, that Jesus loves me !

"It is my opinion," says another, "that we must just do the best we can, and trust in the mercy of God." Of course this is your opinion—but the action of God's Word is like water to wash out our opinions. The first thing it tells me about myself and about all of us is that we are lost, depraved, guilty, condemned.

W. P. M'K.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word !
What more can He say, than to you He hath said—
To you, who for refuge to Jesus have fled :

LOOK AND LIVE.

Look and live. Complete *healing* came to the Israelites from looking to the serpent, infinite *salvation* will come to you from looking to Christ. By this I mean that look of faith which is the authority of Holy Writ, sees in Christ on the Cross infinite satisfaction for all your sin— instantaneous life for your soul. And now to make this glorious truth clearer to you, I will state two things of great importance: *Why* you should look, and *how* you should look. *First*, because in the death of Christ an infinite satisfaction was made for your sins. * * * "The Lord hath *laid on Him* the iniquity of us all." * * * He will, according to His own word, accept this death as the full remission of all your guilt, provided, only this day you thus accept Him by faith.

Secondly, *how* you are to accept Him: by simple faith, "For by grace are you saved *through faith*," nothing more. Can you not therefore say: "O Lord, I do from my heart believe Thou by this Thine awful death does save me from death, and that Thy perfect righteousness is accepted by the Father for ME." M. S. B.

The Lord sent firey serpents among them, but it was not the serpents being *among* them that involved the lifting up of a brazen serpent, it was the serpents having *actually poisoned them* which led to the provision of a remedy. "It shall come to pass that *every one that is bitten*, when he looketh upon it, shall live." The only people who did look and derive benefit from the wonderful cure, uplifted in the midst of the camp, were those who had been *stung* by the vipers. The common notion is that salvation is for good

people, for those who fight against temptation, for the spiritually healthy: but how different is God's word. God's medicine is for the sick, and his healing is for the diseased. I am sent to preach Christ to those who are full of sin, and worthy of eternal wrath.

C. H. S.

"Oh, if you could but SEE Him ! Come here ; turn not away ; come here and LOOK on Jesus. Would to God I had power to unveil Him to you. You should SEE those eyes that were once dim with tears ! you should SEE that brow which was once red with blood ! you should SEE those hands that were once clasped in prayer ; once nailed to the cross.

P. G. G.

He says, "It is well enough sir, to say, Look to Jesus ; but suppose you *cannot* look ? if your eyes are blind ? What then ? O, my brother, turn your restless eyeballs to the cross, and that light which gives light to them that see, shall give eyesight to them that are blind. * * * If to-day thou feelest thyself a lost, guilty sinner, all he asks is that thou wouldst believe on Him ; that is to say, trust Him, confide in Him. Is it but little He asks ? "Look unto me and be ye saved, all the ends of the earth," saith Christ, "for I am God, and beside me there is none else."

C. H. S.

You ask "will he heal me?" Look to Him ! Look to Him ! The morning that I found Christ I did not think to find Him. I went to hear the word as I have heard it before ; but I did not hope to find Jesus there and then. Yet I did find him, when I heard that there was nothing to be done but simply to look to Jesus, and when the exhortation came so sharp, shrill, and clear, "look ! look ! !".

There is life in a look at the Crucified one ;
There is life at this moment for thee.

C. H. S.

Peace is not to be derived from looking within; it is only to be found by looking unto Jesus, by thinking of what He has done and suffered for us, and not by anything that we have done or suffered for Him.

"Look to Jesus, weary one, look and live;
Look at what the Lord hath done. Look and live!
Though unworthy, vile, unclean, look and live;
LOOK AWAY FROM SELF AND SIN, look and live."

So long as you do not believe on Jesus you cannot have that love to Him you ought. You must *first* believe in His love and death for you; and the moment you realize that the mighty work has been finished, that justice has been satisfied, peace will fill your heart, and love will flow out and over to Him who loved you, and gave Himself for you.

A. M.

"Oh, well! says one, "I will go home, and cry to God for mercy." That is *your* thought. Listen to *God's* thoughts. "Seek ye the Lord while he may be found, call ye upon Him while He is near." Breath a prayer to him now. Look to Jesus with the eye of faith at once! The Lord helps you to do so.

C. H. S.

I have read of a painter who called his artist friends around him to pronounce judgment upon a work he had just completed, and of which the Saviour was the principal figure in the group. "Tell me truly," said he, "what is the best point in my picture?" "Oh, brother, it is all beautiful; but that chancel—that is a gem!" With a sad heart the artist dashed his brush over the toil of many a weary day and turning to his friends, replied: "Oh, brothers, if there is any thing in my painting more beautiful than the Master's face, let it be gone!" So if, after the infinite toil of God with your heart, there be anything left there more beautiful to you than Christ, more sweet to you than Christ, more divine and more dear to you than Christ, all heaven entreats you to blot it out.

J. S.

If he had been bitten by the serpent and had refused to look to the serpent of brass, and had gone to bed, no physician could help him. A pious mother might kneel down and pray for him, but it would have been of no use. * * * There is only one hope for his life—*he must look at the serpent of brass*. It is just so with you, nothing avails unless you yourselves believe in Jesus Christ. There is not beneath the copes of heaven, nor in heaven, any hope for any one of you unless you will believe in Jesus Christ. * * * Now when a man was healed by looking at the serpent he could not say that he healed himself, for he only looked, and there is no virtue in a simple look. Where is the great credit of simply believing the truth and humbly trusting Christ to save you?

C. H. S.

If you had to go through hell to reach this glory, it would be worth the cost! But you have not to do any such thing; you have only to believe in Jesus, and even faith is the Lord's own gracious gift. "*Look unto me and be ye saved, all ye ends of the earth.*" This is the gospel: Look! look!! look!!! T'is but a look. Look, blear-eyed soul, thou who canst scarce see for ignorance. Look, thou whose eyes are swimming in tears! Look, thou who seeth hell before thee. Look, thou who art sinking into the jaws of perdition. T'is Jesus on the cross ye are bidden to look at.

C. H. S.

It is of no use people saying that "No one can be saved at once," for Scripture clearly shows that those mentioned in the New Testament WHENEVER THEY BELIEVED were saved. Some have supposed that conversion is a gradual process, requiring much time and earnest prayer. How long does it take you to "believe" what your father says? A moment. Another figure is employed—"looking." "Look unto Me, and be ye saved." (Isaiah, XLV, 22). How long did it take a bitten Israelite to be cured? The one moment he was dying, the next, by simply looking at the brazen serpent, he was completely healed.

The *very moment* you "believe" in, or "look" to, Jesus as the One who bled and suffered for you—you are saved.

"There is life in a look at the crucified One,
There is life at this moment for thee."

A. M.

An anxious soul once said to a servant of Christ, "Oh, sir, I *can't believe?*" To which the preacher wisely and quietly replied, "Indeed, who *is it* that you can't believe?" This broke the spell. He had been looking at faith as an indescribable something he must feel within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living Person, and His finished work, and quietly listens to the testimony of a faithful God about both.

It is the *outside look* that brings the *inside peace*.

TRACT.

It does not say I am to *see*; it only says, "Look." If we look at a thing in the dark, we cannot see it; but we have done what we were told to do. So if a sinner only looks to Jesus, he will save him; for Jesus in the dark is as good as Jesus in the light. * * It is *looking*, not *seeing*, that saves the sinner.

C. H. S.

Do not look for comfort into the black and horrid abyss of your own nature, but look to him whom God has sent. Get right away from what *you* are to what *He* is. * * If you must despair, despair yourself into Christ. I mean by that self-despair which is next of kin to humble faith in Jesus, drop into his hand. Faint upon Christ's bosom and lie there in happy helplessness. May the Lord disable you for anything else, and lead you to believe in his atonement.

C. H. S.

Another begins to object and argue about it: "Whatever difference can it make *looking at it*? If he is bitten, he is bitten, and what his eyes happen to see cannot make any difference to him. If he is to die, he must; and if he is to get better, he will. How can 'looking at' a brazen serpent have anything to do with his getting well?"

"Why, man," we should reply, "don't play the fool like that! If God has appointed *this* as the remedy, it shall not fail. He can make a 'look' to cure us as easily as anything else. If that is the condition of being healed, why, *look and live*."

M. G. P.

You cannot believe in Christ except as you *see* Him, and if you *look* at Him, you will learn. * * There is nothing that so speedily kills all doubts as a *look* into the loving eye of the bleeding, dying Lord.

It is only '*look*.' O mark how simple the way of salvation is. It is '*look!*' '*look!*' '*look!*' Four letters, and two of them the same.

Sinner! thou art bidden *look!* It is nought but "*look*." It is simply "*look*." If thou canst but *look* to Jesus thou art safe.

Do you *see* the man in the garden? Do you *see* that man of the cross.

C. H. S.

"Believing is letting the hands lie still and turning the eyes to Christ. We cannot be saved by our hands; but we are saved through our *eyes* when they *look* to Jesus." R. B.

Reader, art *thou* born again? There was a moment that every Israelite had between being bitten and dying; that moment was given him to look and *live*. That is thy brief moment of life, hast thou looked and lived? God can do no more than He has done to provide life for thee. He spared not His Son!

W. P. M'K.

There is life for a look at the Crucified One,

There is life at this moment for thee;

Then look, sinner, look unto Him and be saved,

Unto Him who was nailed to the tree.

Look! look! look and live!

There is life for a look at the Crucified One,

There is life at this moment for thee.

FAITH.

If any of you feel your unworthiness, and mourn over it and are kept back from Christ by the thought that you are not *fit* to be saved, will this humility, this *supposed* humility, save you? My hearers, no; except thou have faith in Christ, and he wash you, thou hast no part in him. No repentance, no remorse, no chastenings of thy spirit, no humblings of thy soul, if they exist apart from a living faith in him, can give thee any part in Him. O, that thou would'st give up this ruinous humility and trust in Jesus to cleanse thee, for unless thou dost, though thou humble thyself from morning to morning and water the earth with thy tears, and make thy bed swim with them, yet shall thou have no part in Christ.

C. H. S.

Oh, what a gospel to preach! Christ over all in it, His birth, His sufferings, His miracles, His Parables, His sweat, His tears, His blood, His atonement, His intercession—what glorious themes! Do we exercise faith? Christ is its object. Do we have love? It fastens on Jesus. Have we a fondness for the church? It is because Christ died for it. Have we a hope of heaven? It is because Jesus went ahead, the herald and the forerunner.

T. W. T.

“Lord, make me to know *myself*.” Lord, make me to know *Thee*. The place where you will *lose self* will be where you find *Christ*.
?

Trust in Christ, not mere accent to a principle. Personal dependence upon Him revealed as the Lamb of God that

taketh away the sin of the world, an act of the will as well as of the understanding—that is the thing by which a soul is saved. And much of the mist and confusion about saving faith and non-saving faith might be lifted and dispersed if we once fully apprehended and firmly held by the Divine simplicity of the truth, that faith is simply to *trust* in Jesus Christ. * * *

We often hear belief in the Gospel of Christ spoken about as if *it*, the work of the man believing, was, in a certain way and to some extent, that which God rewarded by giving him salvation. What is this but the whole doctrine of works come up again in a new form? What difference is there between what a man does with his hands and what a man feels in his heart? If the one merits salvation, or if the other merits salvation, equally, we are shut up to this. Men get to heaven by what they do; and it does not matter a bit what they do it with, whether it be body or soul. When we say we are saved by faith, we mean *accurately* through faith. It is God that saves. It is Christ's life, Christ's blood, Christ's sacrifice, Christ's intercession that saves. Faith is simply the *channel through which* the blessing flows.

A. M'L.

I hear one exclaim, "He may well despise my prayers, for my faith is so weak. If I had more faith, I think then He would listen to me." Well, but the Lord has never said anywhere that He despises little faith. Can you find a passage in scripture in which He says, "I will trample on the bruised reed, and I will quench the smoking flax!" If you have ever read a passage of scripture like that, I never have.

C. H. S.

It is only when we are *in Christ*, by faith, that obedience is possible, evangelical, hearty, steadfast, and pleasing in the sight of heaven. The diseased and dying sinner must lift and fasten his eye on Jesus Christ for healing and life; as the Israelite, bitten by the fiery flying serpent, must raise and fix his eye upon the Brazen Serpent. "He that hath the *Son*, hath *life*; he that hath not the Son, hath not life, but the *wrath of God abideth on him*."

W. S. M'X.

Faith in Christ is not different in nature from the faith we exercise in each other every day. The difference lies in the *thing to be believed*, and all the difficulty is in the unwillingness of the human heart to take it in. Artless, total reliance on what Jesus *has* done for your soul—nothing more, nothing less, explains *fully* how you can be saved.

J. G.

No man did ever believe in Jesus Christ for righteousness, except the spirit of God led him to it. He can never be brought to it, except the Holy Spirit shall lead him there. Faith is as much the gift of God as Jesus Christ himself. *Nature* never did produce a grain of saving faith and it never will.

C. H. S.

It is not faith, as a work or exercise of our minds, which must be properly performed in order to qualify or fit us for pardon. It is faith, simply as a receiver of the divine record concerning the Son of God. It is not faith considered as the source of holiness, as containing in itself the seed of all spiritual excellence and good works; it is faith alone, recognizing simply the completeness of the great sacrifice for sin, and the truthness of the Father's testimony to that completeness; as Paul writes to the Thessalonians, "our *testimony* among you was *believed*." It is not faith as a piece of money or a thing of merit; but faith taking God at his word, and giving him credit for speaking the honest truth, when he declares that "Christ died for the ungodly."

H. B.

Again, I repeat, your eye of faith must now be directed entirely, out of and from yourself, *to* JESUS. Beware of looking for any preparation to meet death *in yourself*. It is *all in Christ*. God does not accept you on the ground of a broken heart—or a clean heart—or a praying heart—or a believing heart. He accepts you wholly and entirely on the ground of the ATONEMENT of His blessed Son. Cast yourself, in childlike faith, upon that atonement—'Christ dying

for the *ungodly*' (Rom. v. 6)—and you are saved! Justification is a poor, law-condemned, self-condemned, self-deserted sinner, wrapping himself by faith in the Lord Jesus Christ as his righteousness; 'for the righteousness of God is unto all, and upon all them that believe.'

W. R.

The faith that bows at the feet of Jesus, and worships him as divine, is the faith which saves. Men will not do this till their eyes have been opened. While they say, "we see" their sin remains, and their blindness too. Only he who can say, "one thing I know, that, whereas I was blind, now I see," will worship Jesus with all his heart.

C. H. S.

"But I am not satisfied with *my faith*," you say. No, truly. Nor are you ever likely to be so. At least I should hope not. If you wait for this before you take peace, you will wait till life is done. It would appear that you want to *believe in your own faith*, in order to obtain rest to your soul. The Bible does not say, "Being satisfied about our faith, we have peace with God," but "Being justified by faith, we have peace with God;" and between these two things there is a wonderful difference. Satisfaction with Jesus and his work not satisfaction with your own faith, is what God expects of you. "I *am* satisfied with Christ," you say. Are you? Then you are a believing man; and what more do you wish? Is not satisfaction with Christ enough for you or for any sinner?

H. B.

It is, in fact, the universal creed of the natural heart. Fallen human nature, when under terror, says, Get into a better state by all means; *feel* better, *pray* better, *do* better; read your Bible more diligently; become holier and reform your life and conduct, and God will have mercy upon you! But grace in the believer says, "*Behold, God is my salvation!*" (Isa. xii. 2).

To give God some equivalent for His mercy, either in the shape of an inward work of sanctification, or of an outward work of reformation, "the natural man" can comprehend and approve of; but to be justified by faith alone, on the ground of the finished work of Christ, irrespective of both, is quite beyond his comprehension. W. R.

Faith will be staggered, even by loose stones in the way if we look man-ward; but if we look God-ward, faith will not be staggered by inaccessible mountains, stretching across and obstructing, apparently, our onward progress. "Go forward!" is the voice of heaven; and faith, obeying, finds the mountains before it as flat as plains. I. B.

Faith, what is it? * * We may explain faith till nobody understands it. I hope I shall not be guilty of that fault. Faith is the simplest of all things, and perhaps because of its simplicity it is the more difficult to explain. It is made up of *knowledge, belief and trust*. * * Our life is found in "Looking unto Jesus," *not* in looking to our *faith*. * * Endeavor especially to know the doctrine of the sacrifice of Christ, for that is the centre of the target at which faith aims. * * Get firmly to believe that "the blood of Christ, God's dear Son, cleanseth us from all sin." * * Rest your hope on the gracious gospel; trust your soul on the dying and living Saviour; washed away your sin in the atoning blood; accept his perfect righteousness, and all is well. *Trust* is the very life-blood of faith; there is no saving faith without it. Fall flat upon Christ, cast yourself upon him, rest on him, commit yourself to him. That done you *have* exercised saving faith. C. H. S.

My faith looks up to Thee,
Thou Lamb of Calvary, Saviour divine!
Now hear me while I pray:
Take all my guilt away;
Oh, let me from this day be wholly Thine.

Faith is to be a child toward Christ, believing in Him as a real and present person, at this very moment near us, and ready to bless us. This may seem to some to be a childish fancy, but it is such childishness we all must come to if we would be happy in the Lord. "Except ye be converted, and become as litte children ye shall not enter into the kingdom of heaven." Faith takes Christ at his word, as a child believes his father, and trusts him in all simplicity with past, present, and future things. * * Faith which receives Christ is as simple an act as when your child receives an apple from you, because you held it out and promises to give it the apple if it comes for it. * * It is of faith that it might be of grace, and it is of grace that there may be no boasting; for God cannot endure pride. * * * They say they want to believe but *cannot*. A great deal of nonsense is talked upon this subject. Let us be practical in our dealing with it. The shortest way to believe is to *believe*. If you really have a difficulty, *take it before God in prayer*. Tell the great Father exactly what it is that puzzles you, and beg him by his Holy Spirit to solve the difficult question. * You must rest upon his promise that he will do even as he has said. * * I believe that never did a soul throw up his hands in a self-dispair, and cry, "Lord, I yeild" but what faith become easy to it before long. It is because you still have a quarrel with God, and intend to have your own will and your own way, that therefore you cannot believe. Proud self creates unbelief. Submit, O man. Yeild to your God, and then shall you sweetly believe in your Saviour. C.H.S.

Breder whateber de good God tells me to do in dis blessed book, (holding up the Bible) dat I'm gwing to do. If I see in dat I must jumps trou a stone wall, I am gwing to jumps *at it*. Going *trou* it belongs to God; jumping *at it* belongs to me.

NEGRO MINISTER.

He that has true faith has renounced his own reighteousness. If thou putttest one atom of trust in thyself thou hast

no saving faith. If thou dost have a particle of reliance upon any thing else but what Christ did, thou hast *no* faith. If thou dost trust in any of thy works, then thy works are antichrist, and Christ and antichrist can never go together.

Nothing in my hands I bring.
Simply to the cross of cling.

Faith transfers my attention from myself, wholly and absolutely, and fixes my attention, trust, and reliance, absolutely, and exclusively on another, *even Christ*. Since God accepts the atonement as a satisfactory reason why the law which doomed me to die may, with safety and honor, concur in the gift of eternal life to me, shall I reject it by unbelief, or dishonor it by doubt?

T. M.

According to the Bible, faith in general is defined as "the substance of things hoped for, the evidences of things not seen." In its simplest form it is the belief in the testimony of another, and comes by the hearing. It is taking God at His word. The faith, therefore, that saves, is no arbitrary requirement of God, to be first fulfilled as a condition entitling one to receive eternal life, but is itself the very act of receiving the salvation of God as provided and given. * * It is really drinking in the water of life, which, however freely it flows, can not otherwise quench the thirst. Just as a gift can be accepted only through believing the testimony of the giver when he declares that he gives it.

AMERICAN TRACT SOCIETY.

Faith saves us just as the mouth saves from hunger. If we hunger, bread is the real cure for hunger, but still it would be right to say that eating removes hunger, seeing that the bread itself could not benefit us, unless the mouth should eat it. Faith is the soul's mouth, whereby the hunger of the heart is removed. Christ also in the brazen serpent lifted up; all the healing virtue is in him; yet no healing virtue comes out of the brazen serpent to any who will not

look; so that the looking is rightly considered to be the *act* that saves. True, in the deeper sense it is *Christ* uplifted who saves, and to him be all the glory. C. H. S.

By the grace of God the sinner can believe in Jesus, this is ceasing from his own power and merit, and leaving himself in his Saviour's hands. Salvation by faith thus set on open door before those whom the law shuts out; it is in every way adapted to the case of the guilty and fallen, and all such characters should hasten to accept salvation thus presented to them. C. H. S.

I find that there are some who make this distinction between *belief* and *trust*, namely: To *believe* is to give implicate confidence in the *verbal* or *written* promise of a person, and *trust* to *act* in accordance with such promise. I dare not assume to do more than name the fact inasmuch as Paul told the jailer to *believe*, and he was thereby saved. I may however add that all who *trust believe*, but all who *believe* do not necessarily *trust*.

A man is accidentally left alone on an Island on which he finds a boat, which he firmly *believed* would safely carry a dozen men, would be of no use to him, unless he *trusted* himself in it to leave the Island. T. S. S.

If thou dost cast thyself on Christ, sink or swim, throwing everything away, even thine own prayers, and thine own repentance—if thou dost come and rest on what Christ is, and what he has done, thou canst not perish. Look not *within* thee, there is nothing but blackness there. C. H. S.

The *act* of faith, as we said at the beginning, is a very simple one. It ought not to occasion any perplexity in the

mind of an inquirer. But it may be, as we think it is, the simplicity of the act that gives rise to the embarrassment. Clear and strong minds, sharply discriminating, and vigorously grasping truth presented to them, find it exceedingly difficult to understand the simple doctrine of an evangelical faith. They do not underrate or distrust the ability and willingness of Christ to save. They have accurate, sharply defined, and comprehensive views of gospel truths. They are tempted to doubt whether a saving interest in Christ is to be secured by an act of faith so extremely simple. And so they neither believe in Christ nor in the act of faith which unites to Christ. But it is only when we come back into the simplicity of childhood's confidence and trust, that we find the deepest and truest meaning of faith. The Saviour himself selected such an instance of simple trust as the best illustration of Christian faith: "Whosoever shall not receive the kingdom of Heaven as a little child, he shall not enter therein."

"I thought upon my sins, and I was sad;
My soul was troubled sore and filled with pain:
But, then, I thought on Jesus and was glad;
My heavy grief was turned to joy again."

W. S. M'K.

Faith is confidence, reliance. Suppose I am hungry, and a kind friend offers me something to eat. He says it is bread,—but it is dark, and I cannot see; yet, if I begin at once to eat it, this is faith. I trust in his word. Jesus came into this world to die for sinners. He says, "Believe in me. I have purchased a full pardon for you, and you may go free. It cost my own blood to obtain it, but you are freely welcome to it. If you will obey me, and trust in me, I will engage to save you from death and hell: I am quite able to do this. Here is bread to eat, which will make you live for ever, if you eat it. Come unto me: believe in me, and you shall be saved!" Faith is just trusting to what Jesus says. Faith is simply coming to Jesus. He has died for thee. Believe it, and take the benefit of his dying.

N. H.

"Without faith it is impossible to please God." That is

to say, do what you may, strive as earnestly as you can, live as excellently as you please, make what sacrifices you choose, be as eminent as you can for every thing that is lovely and of good repute, yet none of these things can be pleasing to God unless they be mixed with faith.

C. H. S.

"Come unto *me*," the Saviour cries. Heed my words, and "come unto Me." To *Him* the weary one has come. "*I* will give you rest," not my words of promise, but "*I* will give." Not in the promise, but in *Him* who gives the promise, has the soul found "rest."

W. S. M'K.

It is the way of our compassionate Lord not to quench the smoking flax, nor break the bruised reed. If any of you have only a little faith now, and that little, marred by ignorance and prejudice, it may be like a connecting thread between you and Jesus, and the thread may thicken to a cable

C. H. S.

Why do you wait, dear brother ?

Oh, why do you tarry so long ?

Your Saviour is waiting to give you

A place in His sanctified throng.

Why not ? Why not ? Why not come to Him now ?

What do you hope, dear brother,

To gain by further delay ?

There's no one to save you but Jesus ;

There's no other way but His way.

Oftentimes there is a great deal more faith in a poor sinner's heart than he thinks there is. He really is trusting the Saviour, and does not know he is doing so. He is saved, and yet he is afraid to think it can be possible. Long after I knew the Saviour, and believed in him, I used, at times, to

be staggered with the thought that it was too good to be true. The tempter would say, "It cannot be that you really are forgiven, that you are Christ's own, that you are washed in his blood and saved forever !

C. H. S.

Faith in Christ is to rest entirely upon the merits of Christ's precious blood, and know that pardon has been bestowed, because God has said, "He that believeth shall be saved." No angel has come from heaven to tell him that his sins have been blotted out; but he rests upon a testimony better than that of the angels in heaven, even the testimony of God, "He that hath received his testimony hath set to his seal that God is true."

R. B.

Do not suppose that by anything you can *suffer*, or anything you can *do*, you can bring God *under any* obligation to save you. Sinners sometimes persuade themselves that they are doing all their duty, and that if they are not then saved, the fault is in God, and not in themselves. * * He who entertains such notions as these may be sure that the Spirit of God has already almost deserted him.

F. W.

He says, "Ye *must* be born again;" and in the same chapter it is written, "As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life."—What God demands, God provides.

W. P. M'K.

If you truly believe in Jesus, it is for life. Saving faith is a life long act. It is the entire relinquishment of all trust in self, once for all, and the trusting in Jesus forever. He is and ever shall be our confidence. That is the faith that saves; but the temporary faith which comes and goes, is nothing worth.

C. H. S.

Faith cannot be obtained by reading books upon it. In short it *cannot* be *got up*. Is the story true? is the only question for you to settle. If it *is* true and the salvation of your soul depends in the reception of such truth, why hesitate? Christ and Him crucified, pure and simple. J. G.

I hope you are enquiring—Lord what wouldest thou have *me* to do? Do you know why that question is put to you? It is to prove you, and to humble you. It is ment to make you feel the impossibility of salvation by your own works, that you may submit yourself to the righteousness of God, and be saved by faith in Christ Jesus. C. H. S.

"Faith is not what we *feel* or *see*;
It is a simple *trust*
In what the God of love has said
Of Jesus as 'the Just'."

It looks *not* on the things around,
Nor on the things *within*:
It takes its flight to scenes above,
Beyond the spheres of sin.

Oh, my heaven! beware of that faith which is a mere intellectual movement which does not control the heart and the life. To come to faith through a cold argument, and to feel no spiritual life, is a poor business. You want a faith that leads you to an entire reliance upon the person of Jesus, to the giving up of every thing to Him, to the reception of Him as your Saviour and King, your all in all. You have not believed unto eternal life unless you have so believed on Him that you make Him the foundation and corner-stone of your hope? You must believe in him as taking away sin. C. H. S.

"I do not feel my sins forgiven, and am not sure I am saved. Many say they know the time when they found sal-

vation, and that they have an inward witness that all is right with them. They have found peace; but I have not. I am full of doubts and fears, have no faith, and therefore fear Jesus will never receive me." My friend, you confound two things which greatly differ,—faith and assurance. You have been speaking of *assurance*, not of faith. It is very delightful to feel sure of pardon and heaven; but it is quite possible *not* to feel this, and yet possess *faith*. Faith is coming to Jesus as a poor sinner, and trusting to Him alone for salvation. Assurance is feeling certain we *are* saved. They are quite different things. Faith is necessary for salvation, but assurance is not. Many people possess an assurance which is false, while they are destitute of faith; and many also have true faith, but do not enjoy assurance. N. H.

The inquirer feels and declares, that he cannot exercise true and saving faith. Let it be candidly granted. Nay, let him be frankly told, that by no self-sprung impulse of his heart, by no self-originated volition of his will, can he put forth that act of faith, which brings Christ and the soul into a living and saving union. W. S. M'K.

Then you fancy, do you, that if you had less sin you would believe? Nay; I tell you it is not so. If your sense of sin be a hinderance to faith, your sense of righteousness would be a much greater barrier. To believe that I shall be saved because I am not a sinner, is not faith; but to know that I am a very bad one, and notwithstanding place my trust in Jesus—this is faith real saving faith. C. H. S.

A great many questions are asked about what faith is, and there are large books written about it. If you want to study the philosophy of faith till you are bewildered, read a book about faith; but if you really would know its latent power and potent charm, put now your trust in Christ, and

you have got all the faith that is wanted, and that to in vital energy.

C. H. S.

"I cannot get faith, although I have read all the books in the house upon the subject. I *do* what Christians do, and am not one." The Bible, which you profess to believe, states distinctly that Christ *died for you*, you being a "sinner," this is *the* truth you are to believe. In order to have faith in Christ, you must know the *truth about Him*, as that truth is recorded in His own word. Faith cannot be "got up." Search the Scripture seriously and calmly, and the truth will steal, as it were, into your heart, without any effort on your part to believe, or any mysterious, arbitrary act on God's part.

J. G.

To symbolize the act of *saving faith*, many indeed are the illustrations given, all of which in some essential point are defective, in conveying the spiritual truth inspiration evidently designed to convey by the word *faith*. Assuming that some illustration is needed, I beg to submit the following:—Suppose a kind father was to place himself in a deep dark cellar just under the trap-door leading to it, and his wife should request their six year old daughter to jump down through the trap-door into the cellar, assuring her that her father was in the cellar, and would assuredly catch her in his arms, inasmuch as he could see *her* notwithstanding she could not see *him*. Having full *faith* in her mother's words, she makes the jump, and is safely caught in the arms of her father; and for which simple act of faith the love of her parents is intensified. The sinner is entreated by Christ to *come* (jump) *unto me*; and *whosoever cometh* (jumpeth) *unto me, I will in no wise* (fail to catch) *cast out*.

T. S. S.

Well, my friend, the work of man's salvation was finished on the cross. This we are called upon to believe as a completed fact. Our faith does not make the fact, but rests upon it as established by God's word. The work was

done before the faith existed, and was wholly independent of it. Yet unless I believe in that finished work I cannot be saved by it, but am still under condemnation. "He that believeth not, is condemned already." Thus the work of Christ on the cross, eighteen hundred years ago, and my personal interest in it are two different things. R. B.

If you are not already saved, dear reader, you don't believe on Jesus in *any way*. Scripture does not recognize two ways of believing—a "right" and a "wrong" way. Men may speak about a "living faith" and a "dead faith," a "saving faith" and an "intellectual faith," but Scripture speaks of *believing* what God says. Faith in man and faith in God are the same exercises of mind; the difference is not in the faith, but *in the persons* on whom the faith rests. Those who are lost, perish through believing the devil's lie, and those who are saved are delivered through believing God's truth.

A. M.

It is frequently intimated, and sometimes distinctly affirmed, that faith in Christ, the faith which brings rest to the weary soul, is just as possible, and just as easy, as the belief of any historical statement, or of any common event occurring within the range of personal observation. This view of the case is unsound and mischievous. It is true, that the faith essential to salvation is exceedingly simple, but not as *easy* as it is simple. It implies more than mere credence. But we must not anticipate a point in reserve, and lose sight of the one with which we are now concerned. There is, in the natural man, an *inability* for true faith in Christ; an inability that can be overcome only by the grace of God. That truth may be an unwelcome one to many: we are not ignorant of the arguments urged to overthrow it; but we must stand by that truth, not merely for its own sake, but also for the sake of those whom we would have brought out into the freedom of the gospel. There are some truths of our religion which we may, without detriment to the salvation of men, withhold: but that in question is not one of them. Nothing is

gained by any attempt to suppress, or to modify, the sad fact of the sinner's helpless condition. Reveal it to him, and cast him upon the sovereign and sufficient grace of God.

W. S. M'K.

Now I come to the point. I have looked at what you would like salvation *to be*, and I have told what it really *is*. I will ask you this question—*To what do you object in it?* Do you object to being saved simply by faith, because it appears to you to be too mysterious? Mysterious! It is the very essence of simplicity. You make it mysterious by refusing to understand it, and not believing it to be plain. "Believe on the Lord Jesus Christ and thou shalt be saved." To believe is to trust, and whosoever trusts to the atoning blood is saved. Where, where is the mystery?

C. H. S.

It is not faith you want, in the first place, but *truth*. You want an object for your mind to rest upon. It is not so much *how* to believe, as *what* to believe. Those for whom Christ died are described as *without strength, ungodly, sinners, enemies*. Are you of this class?

J. G.

You believe the boat will soon take you safe to shore. You enter it. But when the huge waves toss it up and down, and seem about to overwhelm it, you are afraid, and perhaps do not lose your fear till you reach the shore. Getting into the boat was faith,—being afraid while in it was the want of assurance. But, though frightened, you were as *safe* as the rowers who had no fears. Your terror did not endanger your *safety*, though it destroyed your peace. *We* are in a storm. Our sins have raised up the winds and waves of Divine justice. The law thunders its curses against us. Hell yawns below. Jesus is like the life-boat. He comes out to us, and invites us to forsake all our own refuges, which are as frail as a sinking wreck, and to cast ourselves on Him. Trusting in Him alone is faith. When you think of your sins and infirmities you may be full of doubts and fears, and

often think you are not safe. Take encouragement, then, trembling believer! Do you feel yourself lost without Jesus? and is it your earnest prayer, "Save, Lord, or I perish?" Then, whatever your gloomy doubts, you do possess *faith*, saving faith,—that faith of which St. Paul spoke when he said, "Believe in the Lord Jesus Christ, and thou shalt be saved." None can perish who thus come to Jesus. N. H.

We now proceed to explain, as far as explanation is practicable, the *act or exercise of faith*. What does that act involve? It is simple enough to the true believer. Not so to a blind inquirer. We are required to explain a matter so simple and obvious that an attempt in the way of exposition is more likely to lead to deeper obscurity than to greater distinctness. It is like some of those axiomatic principles in philosophy which you cannot simplify by explaining your phraseology. But we must aim to satisfy the demand of a perplexed inquirer, even at the risk of merely treading in a circle. W. S. M'K.

It is not a question of the amount of your faith, but of the *trustworthiness of the person* you repose your confidence in. One man takes hold of Christ, as it were, with a drowning man's grip. Another but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery; viz., that while all of self is totally untrustworthy they may safely confide *in Christ*, calmly rely on His atonement. TRACT.

The words "*faith*," "*trust*" and "*believe*," occupy such a prominent place in God's word, and are so intimately connected with man's salvation, that it is more a matter for rejoicing than surprise that reference is so often made to them by religious teachers. Earth is ransacked in order to find apt illustrations to impress these truths on the mind. Some of them, however, are very defective. It is often urged: "Take

Christ at His word, as did the man with the withered arm." "For," say they, "he did not *stop to reason* as to his ability &c." It must be borne in mind the *dead Lazarus* came forth at the command of the same voice, and the blind man did *not know* for days after his eyes were opened who had done it.

Again it is asked : "Suppose a relative, in whom you had full confidence informed you by letter that by the death of a relative you had been left a legacy of \$5,000, would you not at once believe it?" It should be borne in mind that such an illustration of faith is defective, inasmuch as the \$5,000 *would come* all the same *whether he believed it or not*. If *any* man will do His will, he *shall know* of the doctrine whether it be of God. (John vii. 17). For this is the love of God that ye keep His commandments. (1 John v. 3) Mark, *man's will* to will to do *God's will*. T. S. S.

I am sometimes confronted with this statement—that faith is the gift of God, and is wrought in man by the power of the Spirit of God, and therefore I have no business to command and entreat men to believe. I am not slow to answer my opposers; for in my inmost soul I know that saving faith always is the gift of God, and, is in every case, the work of the Holy Spirit; but I am not yet an idiot, and, therefore, I also know that *faith is the act of man*. The Holy Ghost does not believe for us. What has He to believe? The Holy Ghost does not repent for us. What has He to repent of? You must yourself believe, and it must be your own personal act, or you will never be saved! I charge you before God, do not let the grand truth that faith is the gift of God ever lead you to forget that you never will be saved except you personally believe in Jesus for yourself. C. H. S.

Without faith it is impossible to please God. Faith is the substance of things hoped for, the evidence of things not seen. Faith cometh by hearing, and hearing by the word of God. These things are written that ye might believe that

Jesus Christ is the Son of God; and that believing ye might have life through His name. (Heb. xi. 6-1. Rom. x. 17. John xx. 31).
 GOD'S WORD.

A great many questions are asked about what faith is, and there are large books written about it. If you want to study the philosophy of faith till you are bewildered, read a book about faith; but if you really would know its latent power and its potent charm, put now your *trust in Christ*, and you have got all the faith that is wanted, and that too in vital energy. Some say that faith is to believe that Christ died for me. Then some persons tell us that "He died for everybody; consequently He must have died for me." I do not see anything of a saving character in that belief at all. Properly, faith is a belief of God—what God saith and what God promises. * * It is trust, and whosoever trusteth Christ is saved.
 C. H. S.

The more frequently we *see* any object the *less* it effects us; while the more frequently we think upon an object, by faith the more we feel its power.
 T. S. S.

For instance, as to the divine salvation, our eyes must be opened. Hagar's case was a strange one. Picture it. She is thirsty, and her boy is dying: her instincts are quickened by her love to her child, and yet she cannot see a well of water. There it is! Close to her! Do you not see it? Just there. She cannot see it till her eyes are opened. It is as plain as a pikestaff, but she does not perceive it. Now, this is a graphic representation of the position of *many* a seeking sinner. There is the way of salvation, and if there is anything plain in the world, it is that road of life. The fact that twice two make four is not plainer than—believe in the Lord Jesus Christ and thou shalt be saved. Look unto the Son of God and live; what can be more simple? And yet nobody did understand the doctrine of "believe and live," till God

opened his eyes. The well is there, but the thirsty soul cannot see it. Christ is there, but the sinner cannot see Him. There is a fountain filled with blood, but he does not know how to wash in it. There stand the words, "Believe and live," simple words that need no explanation, legible by their own light, and so plain that a wayfaring man, though a fool, may comprehend them; yet, till the eternal light flashes upon the darkened eyeballs of the sinner, he cannot, and will not, perceive the self-evident truth.

C. H. S.

You may be melted by religious excitement, and half the emotion may be purely physical, and there may be nothing of the grace of God in it. The wiser way is calmly to sit down and say, "Here is God's way of salvation—salvation through His crucified Son, Jesus Christ, and He has promised that if I *trust* His Son, he will save me from sinning, and make a new man of me, and heal me of my spiritual diseases. I will trust Him, for I am sure that the witness of God is true." By that simple and deliberate act of faith you are saved.

C. H. S.

"Oh, if I were only *sure* that I am one of God's children, I could believe." "Believe what?" inquired her pastor. She did not seem to catch the meaning of the question, and looked perplexed. "You would believe," said the minister, "that your sins are forgiven, and that you are a child of God. Thousands believe all that, who are deceived, and are being deluded down to ruin by such a belief. That is not what I counselled you to believe. Have I not urged you, over and over again, *to believe on the Lord Jesus Christ?* And yet——" At this point she suddenly interrupted him with the words, "*believe what?*" and at that very moment her face seemed to beam with a supernatural brightness, as she exclaimed, "*Oh! I see. What a foolish mistake I have been making. ON CHRIST! yes, yes, ON CHRIST!*"

W. S. M'K.

What is more, my witness is that whenever I have high spiritual enjoyments, enjoyments rich, rare, celestial, they are always connected with Jesus only. * * The sublimest, and most inebriating, the most divine of all joys, must be found in Jesus only. In fine, I find if I want to labor much, I must trust Jesus only; if I desire to suffer patiently, I must feed on Jesus only; if I wish to wrestle with God successfully, I must plead Jesus only; if I aspire to conquer sin, I must use the blood of Jesus only.

C. H. S.

TRUST.

They persist in *doing* instead of *trusting* artlessly to what *has been already done*. Thus "they are ever learning, but never coming to the knowledge of the truth." "They have a zeal of God, but not according to knowledge, for, being ignorant of God's righteousness, they going about to establish their own righteousness, have not submitted themselves to the righteousness of God." *Nothing, absolutely nothing* but resting upon Christ, can give genuine, permanent, scriptural abiding peace.

J. G.

Christ wants to save sinners. He wants to save you. That is the very business on which He came down from heaven. That is why he died : and if He gives such great and swift salvation to the poor thief on the cross, surely He will give you the same deliverance, if, like him, you repent and confess and *trust* in the Saviour.

D. L. M.

To close with Christ, therefore, is in the heart to *agree* to these terms, and to *accept* Christ's offer of salvation in the way He has Himself laid down. Or, in other words, it is not a mere *assent* with the understanding, but it is a full and unreserved *agreement* of the heart to these terms. This is an act of *trust* or *faith*, by which the soul closes with Christ, and thus united to Him. This act embraces a positive, personal transaction with and acceptance of Christ as a personal, living, life-giving Saviour.

R. P.

If, however, your distrust of the Holy Spirit be one of your worst sins, how absurd it is to say, I am not entitled to trust him till I am converted ! For is not that just saying, I am not entitled to trust him till I trust him ? H. B.

When John Hyatt lay a dying, one of his friends said, "Mr. Hyatt can you *trust* your soul with Jesus now ?" "Man" said he, "*trust* him with one soul ? That is nothing. I could *trust* him with a million souls, if I had them." I want you to begin then, as those poor lepers did, by just taking Christ at his word, and going on your way in the strength of that word before you feel any hopeful change within. C. H. S.

Behold now, we have heard that the Kings of the house of Israel are merciful Kings; let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. 1 KINGS xx, 31.

O, my dear friend, if you *trust* Jesus in the dark, you shall one day enter into the light, and if you never should enjoy comfort you would still be safe, if all the way between this place and heaven, you should never have a consciousness of being saved, yet if you have *trusted* Christ, you must and shall be saved, for he cannot possibly allow faith in him to be exercised in vain. C. H. S.

I answer, never stick at that. It is most bravely done to trust God with thy soul in the dark; and to resolve to serve God for nothing rather than give out. Not to see, and yet to believe; to be a follower of the Lamb, and yet to be uncertain what we shall have at last, argues love, fear, faith and an honest mind, and gives the greatest sign of one that hath true sincerity in the soul. It was this that made Job and Peter so famous, and the want of it that which took away much of the glory of the faith of Thomas. J. B.

If by any mere volition of the will, a change of heart could be wrought, the effort would be indefinitely postponed to "a more convenient season," or to the hour of death. If this change could be *purchased* by self-denials, and painful (supposed) duties, this *price* would be readily paid, ignoring God's word which states most distinctly that "the *gift* of God is eternal life through Jesus Christ our Lord;" and consequently not *purchasable*. When those who make these abortive attempts became *thoroughly* convinced that they *cannot* accomplish their object by any such methods they reluctantly abandon them, in order to accept salvation as a *gift*; but, *unconsciously* now bring as a *price* the *abandonment* of their former methods. But, inasmuch as this also fails, like a drowning man, they throw up their arms in despair, and in real earnestness cry, "Lord, have mercy on me!" Their hands now for the first time being *empty* the *gift* is bestowed.

T. S. S.

I am happy when a man, however ignorant of the way of salvation, nevertheless resolves, "I will be saved if salvation is obtainable;—whatever is to be suffered, whatever is to be given up, whatever is to be done, if there be any way of salvation procurable by any means, I will have it." * * It is a hopeful sign, a gracious token, when there is a determination wrought in men that, if they *can* be saved, saved they *will* be.

C. H. S.

As the promise upon which strong faith leans is not a variable quantity, but is always the same, so its rest is the same. Our faithful God will save all those who put their *trust* in him; and there is the top and bottom of it, we need go no further. Poor weak faith is always looking out to see whether the wind is in the east, and if so, down she goes.

C. H. S.

Trust the promise that he makes to every believer, that He will save him, and hold thou to it, for it is not a vain

thing, is thy life. "But what if I obtain no joy or peace?" Believe the promise still, and joy and peace will come. "But what if I see no signs?" Ask for no signs, be willing to *trust* God's word without any guarantee, and thou wilt thus give him glory. "Blessed are they that have not seen, and yet have believed." Sinners, I have set before you the way of salvation as simply as I can, will you have it or not?

C. H. S.

Do not say, I am not entitled to trust Him, till I am converted. You are to trust Him *as a sinner*, not as a converted man. You are to trust Him *as you are*, not as you hope to be made ere long. Your conversion is not your warrant for trusting him. The great sin of an unconverted man is his not trusting the God that made him; Father, Son, and Spirit; and how can anyone be so *foolish*, not to say *wicked*, as to ask for a warrant for forsaking sin? H. B.

To believe on the Lord Jesus Christ unto salvation, is to commit, with confidence and trust, our souls with all their sinfulness and guilt into His hands. We confide to Him our souls for salvation, and we trust Him to do that for us which He has engaged Himself to do,—to pardon our sins, to cleanse our hearts, to keep us from falling, and finally to bring us to Heaven. The central and essential elements of faith in Christ, are confidence and trust. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." W. S. M'K.

The Lord is strong to save us,
He is a faithful Friend:
Trust on! trust on! believer,
Oh, trust Him to the end!

UNBELIEF.

This earth does not *appear* to be round; but yet it *is*. It does not *appear* to move; but yet it *does*. The sun does not *appear* to be as large as this earth; but yet it *is* more than one million times larger. The sun *appears* to move around the earth, but yet it does *not*. All these *facts* are contrary to our common sense of sight and feeling; but yet we believe them implicitly on the testimony of a fellow creature who could not make a spear of grass, or a grain of sand, or "one hair of his head, white or black." And shall we hesitate to believe Him who called into existence by His Almighty fiat millions of worlds out of nothing! T. S. S.

God has commanded sinners to believe, but he has not prescribed for them any preparatory process, the undergoing of which will induce him to *give them something which he is not from the first most willing to do*. It is thus that he shuts them up to faith, by "concluding them in unbelief." It is thus that he brings them to feel both the greatness and the guilt of their inability; and so constrains them to give up every hope of doing any thing to save themselves;—driving them out of every refuge of lies, and shewing them that these prolonged efforts of theirs are hindrances, snags, and are just so many rejections of his own immediate help,—so many distrustful attempts to *persuade* him to do what he is *already* most willing to do in their behalf. H. B.

"Give your heart to Christ," is rather *law* than *gospel*. It is most proper that it should be done, for God Himself

demands it ; but merely urging the doing of it is far short of the gospel. The true gospel is, Accept the free gift of salvation from wrath and sin by receiving the Lord Jesus Himself, and all the benefits He purchased with HIS OWN BLOOD, and your heart will be His in a moment, being given to Him, not as a matter of *law*, but of *love*; for if you have the love of *His* heart poured into *yours* by His blessed Spirit, you will feel yourself under the constraining influence of a spontaneous spiritual impulse to give Him in return your heart.

W. R.

Those who have as much breath in them as to *reason* about the matter are not wholly *dead*. The rich man thinks that, if he were poor, he might have time to think of religion. The poor man, if he could get ends to meet, and had a little more money, would have more leisure to think of God. But the difficulty is not so much in what is *around* us, as in what is *within* us.

W. P. M'K.

Will you feed your unbelief on the joy of the Lord? What strange perversity! "Why" you say, "must I not be happy before I can believe in Christ?" What? what? Must you needs have the joy before you exercise the faith? How unreasonable! Because we tell you that such and such a root produces a sweet fruit; will you say that you must have the fruit before you will accept the root? Surely that is bad reasoning. We who have experienced this joy came to Christ *in order* to obtain it, and did not wait until we found it, or else we would have waited until now. We came to Jesus just as we were.

C. H. S.

Though conducted through protracted and painful experience, some inquirers fail to find the rest they are seeking. They know, and they *believe*, too, that the promises of God in the Gospel of his Son, are true and sure; that those promises are adapted to all others, as well as to those who rely upon them, and derive therefrom great delight. But those

promises, though understood and believed, bring no rest to *their* weary souls. Why is this? Does any one make answer, it is because of unbelief? We reply, *they do believe the promises*. But belief in the promises of God, is not the first and principal demand that should be urged upon an *inquirer*. When the inquirer has passed from darkness into light; from the bondage of doubt and fear, into trust and assurance,—then, his belief in the promises of God will yield comfort, peace, and joy.

A solution of this difficulty may often be found in the fact, that the inquirer is troubled, not so much with unbelief, as he is with misbelief.

W. S. M'K.

"I heard the glad gospel of good will to men;
I read *whosoever* again and again;
I said to my soul, 'can that promise be mine?'
And men began *hoping* that Jesus was mine.
On his word I am resting—assurance divine.
I'm 'hoping' no longer—I *know* He is mine."

I am forced to the painful conclusion that, as a rule, where assurance is wanting and consequently, "love, joy, peace" &c., it is because simply confidence in Christ is wanting. It is decidedly safest therefore to assume that all who do not know they are saved, are not.

J. G.

When poor souls are coming to Christ they are generally themselves their own worst enemies. They have a singular ingenuity in finding out reasons why they should not be saved, they ransack heaven and earth and hell to find out discouragements. They become inventors of difficulties where difficulties do not exist.

C. H. S.

Yes; but though the gate be a *straight* one, it is *open*, and not shut, and the striving is *not with the keeper* of the gate, but with your *own evil hearts of unbelief*, that struggles

hard to prevent you from going in. The door is straight, but it is *wide enough* to let the sinner through, if he will not attempt to carry any of his idols in with him. He would fain make a compromise by giving up first one sin and then another; but, until he is willing to part with *all* his sins, he cannot enter. Perhaps the very last thing that he is willing to part with before entering is his own righteousness; he would fain enter with some solitary rag of his own to cover him, but it is impossible: no wonder, then, that it is called a "*straight gate*," for it is too straight for that.

JAMES G.

There are a great many who say, "Oh, I do not believe it, I shall not bother my head about it." Well, you are warned! remember that. There is a way of salvation by Jesus Christ, the incarnate God, and we implore you to accept it; if you do not, this rock of unbelief will be your eternal shipwreck.

C. H. S.

You speak of this inability to believe, as if it were some unprovided for difficulty; and as if the discovery of it had sorely cast you down. You would not have so desponded had you found that you could believe of yourself, without the Spirit; and it would greatly relieve you to be told that you could dispense with the Spirit's help in this matter. If this would relieve you, it is plain that *you have no confidence in the Spirit*; and you wish to have the power in your own hands, because you believe your own willingness to be much greater than His.

H. B.

"Ah," saith another, but I want to read my title clear, I want to *know* that I have an interest in Christ." You will best read your interest in Christ, by looking at him. If I want to *know* whether a certain estate is mine, do I look into my own heart to see if I have a right to it? but I look into the archives of the estate, I search testaments and covenants. Now, Christ Jesus is God's covenant with the people, a leader and commander of the people. To-day, I personally can read my title clear to

heaven, and shall I tell you how I read it? Not because I feel all I wish to feel, nor because I am what I hope I yet shall be, but I read in the word that "*Jesus Christ came into the world to save sinners,*" I am a sinner, even the devil cannot tell me I am not. O, precious Saviour, then thou hast come to save such as I am.

C. H. S.

But the central, and grand object of faith,—of a faith that leads to *justification*,—the point that first must be gained is not contemplated, sought and embraced. They do not *believe on the Lord Jesus Christ*. Here is their mistake, and the root of their difficulty. *Christ* is not before the mental vision. *He* does not come within the gaze and grasp of faith. We have denominated their mistake, misbelief.

W. S. M'K.

If you object that you *cannot believe*, then this indicates that you are proceeding quite in a wrong direction. You are still labouring under the idea that this believing is a *work* to be *done* by you, and not the acknowledgment of a work done by another. You would fain *do* something in order to get peace, and you think that if you could only do this great thing, "believing"—if you could but perform this great act called faith—God would at once reward you by giving you peace. Thus faith is reckoned by you to be the *price* in the sinner's hand by which he buys peace, and not the mere holding out of the hand to get a peace which has already been made by another. So long as you are attaching any meritorious importance to faith, however unconsciously, you are moving in a wrong direction—a direction from which no peace can come. Surely faith is not a *work*. On the contrary, it is a ceasing from work.

W. R.

It is of the utmost importance to understand thoroughly the native of our *lost* state, in order to see what it is to be saved, and *how* to be saved. Unbelief of this truth is at the root of all the "doing" system.

J. G.

If your heart would speak out, it would say, "Well, after all, I *cannot*, and God *will* not. I am doing all I can to believe, but the Spirit will not help me." And what is this but saying, "I have a hard-hearted God to deal with, who will not help or pity me?" Whatever your rebellious heart may say, Christ's words are true, "YE WILL not." What he spoke, when weeping over impenitent Jerusalem, he speaks to you, "*I would but ye would not*" (Matt. xxiii. 37). "They are fearful words," writes Dr. Owen, "*ye would not.*" Whatever is pretended, it is *will* and *stubbornness* that lie at the bottom of this refusal." He who says, I "cannot" love God, is proclaiming himself one of the worst of sinners; but he who says, I "cannot" even believe, is taking to himself a guilt which we may truly call the darkest and most damnable of all.

H. B.

In going to God at first, are you to take for granted his *willingness* or his *unwillingness* to bless? Most seem to do the latter. Nay, they defend themselves by saying that if they knew they were converted they would take his *willingness* for granted, but not being sure of this they dare not do so! As if the gospel were not the revelation of his willingness to receive *sinners as such*.

H. B.

BELIEF.

You may believe that Christ when on earth performed many astonishing miracles, and set us a faultless example; but your soul is not thereby saved. You may believe that Christ was crucified, rose from the dead, and ascended up into heaven, and is now seated at the right hand of God. All these are glorious Bible-truths, and it is well indeed to believe them; but the soul is not saved by the mere believing of them. *The (not a) work* Christ came to earth to accomplish, and on the cross pronounced "*finished*," *was the atonement made for our souls by the shedding of His most precious blood.* This is not merely a doctrine of the bible, but most emphatically *the doctrine of the bible*, binding all other doctrines together. Over this doctrine think and pray, understand it thoroughly, believe in it implicitly, and rest on it wholly, and then, on the authority of God's own word, "*shall be saved.*" This is "*believing on Christ as the scripture hath said.*" You surely do not fail to see that if your hope is built on *anything* other than the finished work of Christ as your substitute and Redeemer, you *actually ignore and treat the sufferings, death and resurrection of the Lord Jesus Christ as a work of supererogation!*"

T. S. S.

Begone, unbelief, my Saviour is near,
And for my relief will surely appear;
By pray'r let me wrestle and He will perform,
With Christ in the vessel I smile at the storm.

Whosoever believes in Jesus, whether it be sixteen minutes to eight, or whether it be eight o'clock, shall find that

Christ is ready to receive sinners. * * Ready, and ready now, not *sometimes*, but at *all* times—not now and then, occasionally, on Sunday and high revival days, but “*Today*, if ye will hear His voice.” * * It is a lie, nine times out of ten, when men say they are waiting for Christ, because they have not that awful anxiety, that dolorous uneasiness of mind, which goes with true waiting. It is only a make-believe waiting, a mere excuse; but whatever sort of waiting it is, it is clean opposite to the gospel which never says a word about waiting, but which *commands* men to believe and live.

C. H. S.

Says one, “I believed all my days, in a kind of a way that Jesus died for me; but it was then only a *doctrine of the Bible*, now it is a great, real *fact in my heart*.” * * “Now I see that the death and resurrection of Christ are real and for *my* sins.”

J. G.

The moment in which a sinner, from his heart, repents, and commits his soul to Christ, trusting in His merits for pardon, is the moment of his acceptance by his heavenly Father. His sins are pardoned. He is received, through the merits of the Messiah, into the family of the redeemed. He is one with Christ, and one with the whole company in heaven and earth, who have washed their robes, and made them white in the blood of the Lamb.

F. W.

What is it to believe, say you? It is with thy whole heart to rely simply on the Lord Jesus Christ, He is the only mediator—to look to His sufferings and His death for the forgiveness of thy sins.

C. H. S.

You cannot mean to say that you *ought* to go to God, believing that He is *not* willing to bless you, in order that by

so praying you may persuade Him to make you believe that he is willing. Are you to persist in unbelief till, in some miraculous way, faith drops into you, and God compels you to believe? Must you go to God with *unacceptable* prayer, in order to induce Him to give you the power of *acceptable* prayer? Is this what you mean by the duty of praying in order to believe? If so, it is a delusion and a sin. H. B.

“It would be cruel, and only tormenting you before your time, to encourage an anxiety which could never be relieved by the possession of the object which excites it. Your case is not hopeless, you may be saved! You are invited to be saved. * * The blessing is within your reach; it is near you, and it will be YOUR OWN FAULT if you do not possess it.”

J. F.

We are now alone—permit me to engage in a short prayer for this blessing: “O Lord, we have just been reading in thy own word, that ‘whosoever calleth on the name of the Lord shall be saved;’ give me, I beseech thee, every qualification of body, soul, and mind, which thou seest is requisite and necessary, in order that I may be enabled to ‘call’ in a way agreeable to thy will in order that I may derive all the spiritual sweetness and strength and profit that thou didst design to flow from it, when, in infinite wisdom, thou didst most graciously put it in thy word which thou designed to be a ‘lamp to our feet, and a guide to our way.’” I feel that I have now “called on the Lord” with all the praying powers with which I am endowed. Am I now *saved*?

The foregoing is an extract from a communication of the writer’s, published some twenty five years ago in a religious newspaper. One correspondent answered as follows:

“No wonder the blessing was withheld. As though any thing you could do or say was at all meritorious. Possibly the language of the ‘prayer’ could not be improved on, but take it with its accompaniments, it might as well have

been whistled as said. If it had been the prayer of a contrite heart there would have been no '*what next am I to do or say*,' no, no." Another party writes thus:—"Are you *saved* you ask? Most certainly *not*. You have not called on the name of the Lord—you have only prayed to be *enabled* to do so. You are not commanded to call on the Lord *aright*. No, no man can call *aright*, nor is commanded to do so, it is simply 'call'."

T. S. S.

We need not trouble ourselves about believing in the *wrong way*, but exceedingly careful that you do not believe the wrong thing. It is the *thing believed* that makes all the difference as to the result.

D. L. M.

What must I do to be saved? How many have asked, and are now asking, that momentous question. What various, conflicting, and dangerous answers are given to it. In sermon and exhortation, by the minister in the pulpit, and by laymen in private interviews, inquirers are addressed with counsels, which, if followed, would conduct to ruin, instead of to that one sure refuge provided by divine grace for the guilty and helpless.

Those counsels, in most cases, commit men to their own impotent efforts to become Christians; for they are exhorted to change the governing purpose of the soul; to resolve to be on the Lord's side; to give the heart to God; to make up the mind to serve the Lord; to love the dear Saviour; to consecrate the life to holy service; to surrender the will; to forsake an ungodly world; to make a public committal. Some of these counsels may be right at the right time, and in the right place.

W. S. M'K.

Yet how often do we hear people say, "I am afraid I have not *come*, or *believed*, or *asked*, as I ought." This is quite true; all is faulty. But it is not your *coming* rightly, or *believing* rightly, or *asking* rightly, that saves you. It is

Jesus—Jesus only. You are making a saviour of these instead of *Christ*. The Lord says, "he that believeth on Me *hath* everlasting life." F. W.

If you do not come, because you think you are too great a sinner, you say, in effect, that He is *not* able to save you, though He tells us "He is able to save to the uttermost *all* who come!" You make Him a liar! Believe that He really will do what He promises. Go to Him at once. Say to Him, "Lord, I believe; help Thou mine unbelief! Thou art able to save to the uttermost,—*save me*." N. H.

"Oh," you say, "I hear that if I come to Christ I shall be saved; but how can I come to Him? What do you mean by coming to Christ?" Well the reply is plain and clear,—it is to trust Christ, to depend upon Him, to *believe* Him, to rely upon Him. Then they enquire, "But how can I come to Christ? In what way would you recommend me to come?" The answer is, the very best way to come to Christ is *to come with all your needs about you*. If you could get rid of half your needs apart from Christ, you would not come to Jesus half so well as you can with the whole of them pressing upon you, for your needs furnishes you with motives for coming, and gives you pleas to urge. C. H. S.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bidst me come to thee,
O Lamb of God, I come!

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!

That the believing *sinner's sins* are forgiven is one of the most glorious truth in God's word, but the manner in

which it is "put" is often most misleading. A owes B \$500 for the non-payment of which A is sent to prison. C, a friend of A's come forward and pays B the \$500 due by A, and A is released from prison. The sinner (A) has broken God's (B's) law and consequently subject to the penalty attached thereto. Christ (C) suffers the believing sinner's (A) penalty and God (B) pardons. The believing sinner *is forgiven* because Christ (C) became, before God (B) his substitute. *Sin is really not forgiven but suffered by Christ instead of by the sinner.*

T. S. S.

As for me, if ever I am lost, it shall be at the foot of the cross. To this pass have I come, that if I never see the face of God with acceptance, yet I well believe that he will be faithful to his His son, and true to the covenant sealed with oaths and blood. He that believeth in Jesus, *hath* (not will have) everlasting life: there I cling, like the limpet to the rock. There is but one gate of heaven; and even if I may not enter it, I will cling to the posts of its door. What am I saying? I shall enter in, for that gate was never shut against a soul that accepted Jesus; and Jesus saith, "Him that cometh to me I will in no wise cast out."

C. H. S.

What is it to believe the Gospel? It is simply and solely the acceptance of Christ's finished work by a hell deserving sinner. Out of this flows sorrow for sin, and all joy and peace in believing—not believing from peace, but peace from believing; not waiting to feel first, then feeling happy as the result; not waiting first till you are better (for that you never will be), but just as you are, accepting freely a finished salvation wrought out by Jesus Christ on the cross.

BRITISH WORKMAN.

It is belief in *Him personally*, and not simple credence accorded to His teachings, character and work. And here is where they mistake and mislead, who tell the inquirer that he must believe what Christ *says*; what He *promises*; what

He has *done*. That, of course, is good as far as it goes ; but it comes far short of the point to which the inquirer should be conducted. He is to be brought to Christ from whom the promises proceed, "*in whom we have redemption.*" No mere credence yielded to the utterances and doings of the Son of God answers to the demand which the gospel makes upon us for faith.

W. S. M'K.

"Verily, verily, I say unto you, He that believeth on *Me* hath everlasting life." John vi. 47.

Make sure of it then, my reader, that your confidence is *not* reposed in *your works of amendment, your religious observations, your pious feelings* when under religious influences, *your moral training from childhood*, and the like. You may have the *strongest faith* in any or all of these, and perish everlastingly. Don't deceive yourself by any "fair show in the flesh." The *feeblest faith in Christ* eternally saves, while the *strongest faith in aught beside* is but the offspring of a *deceived heart* ; but the leafy twigs of your enemy's arranging over the pitfall of eternal perdition.

RELIGIOUS TRACT.

"I suppose it is almost impossible to explain what it is to come to Christ, it *is so simple*. It is just believing what God says about His Son. *If the Lord* persuade you of the glory and power of Emmanuel, you cannot but choose Him. It is like opening the shutters of a dark room ; that moment the sun shines in. So the eye that is opened to the testimony of God receives Christ that moment.

R. M. M'C.

To be saved is to have bowed down to two truths :— "I was *lost* ;" secondly, "*Christ has saved me.*" Before you can say that, you must have *believed* it. The same book that alarms you by telling you that you are *lost* in Adam that there is a judgment seat, a hell, etc., *also* comforts you by telling you that Christ has taken away your sins. J. G.

What is believing on him? It is *trusting in Him*. The language is not "Believe him"—such a belief is a *part* of faith, but not the *whole*. We believe everything the Lord Jesus has taught, but we must go a step further, and *trust him*. * * The faith that saves is not believing certain *truths*, nor even believing that Jesus is a Saviour; but is *resting on Him*, depending *on Him*, lying with all your weight *on Christ* as the foundation of your hope. Believe that he *can* save you; believe that he *will* save you; at any rate leave the whole matter of your salvation with Him in unquestioning confidence. Depend upon him without fear as to your present and eternal salvation. This is the faith that saves. * * The length of years during which we have believed does not enter into the essence of the matter: believers are saved whether their faith has lasted through half a century or half an hour.

C. H. S.

"I believed all my days in a kind of a way," says one, "that Jesus died for me; but it was then a *doctrine in the bible*, but now it is a real great *fact in my heart*." Says another to me: "Oh, what relief it gives me, I see it *now*! The death and resurrection of Christ are *real*, and for *my* sins! I am now so happy, feeling assured that I am saved through Christ's death."

J. G.

All the difference lies in the *thing to be believed*, and all the difficulty is in the unwillingness of the human heart to take it. Artless, total reliance on what Jesus *has* done for your soul, which leads to Himself, saves you—nothing more, nothing less. It must be so.

J. G.

The way of life is a short one. There are but two steps to it. *First* the sinner "*comes to himself*" and sees what he really is, a *sinner*. *Second*, He came to *Christ* and sees what He is, viz., a *Saviour*. You come to Christ by believing

His word and that you are just such a sinner as is therein represented—that is *repentance*. Believeing (with the heart) that Christ is a Saviour—that is faith. Where faith and repentance unite in the same person there is a *change of heart*.
G. D.

“This is the work of God, that ye believe on *Him* whom he hath sent.” To say one is saved by his faith, is likely to bewilder, if not to deceive. We are saved by *Christ* and not by our *faith*. Our faith is an act of obedience; for “This is his commandment,—that we should believe on His Son, Jesus Christ.” But it is hardly necessary to say, that this act of obedience does not justify or save the believer. By faith, he receives *Christ*,—a reception that brings the soul into a vital union with him, “in whom we have redemption through his blood; the forgiveness of sins, according to the riches of his grace.” We must insist that any council to believe, which does not hold up *Christ* as the true object of faith, fails at the most essential point. It is only a half truth, to say we are saved by faith.
W. S. M’K.

“They have not submitted themselves to the righteousness of God.” “And is that all that I have to do—to submit myself? Is that all?” you say. There is a feather in the cap of your pride. Take it out. You have a weapon of rebellion by your side. Throw it down. Just submit yourself there, with folded hands, with the rope around your neck. Say, “Lord, if my soul be sent to hell, I deserve it. I submit, and I plead for mercy. I plead the precious blood. I not only submit to take that plea, but I delight to take it.”
C. H. S.

An anxious inquirer went to his minister, when the following dialogue took place: Inquirer,—“What shall I do to be saved.” Minister,—“*Believe on the Lord Jesus Christ.*” Inq.,—“I have heard that hundreds of times before, but it does not appear to meet my case.” Min.,—“*Believe on the Lord*

Jesus Christ." Inq., "Have I not first got to repent?"
 Min.,—"Believe on the Lord Jesus Christ." Inq., "Should I not pray first?" Min.,—"Believe on the Lord Jesus Christ." Inq.,—"It seems to me impossible to thus savingly believe without Divine aid. How am I to obtain such aid?" Min.,—"Believe on the Lord Jesus Christ." Inq.,—"If you persist in ignoring all my questions, I will bid you good-bye." Min.,—"Good-bye, good-bye. *Believe on the Lord Jesus Christ.*" Heaven is now full of souls, once sinful, who were saved in this way.

RELIGIOUS TRACT.

What is it to believe on Christ? It means not only to accept what he says as true, and to believe that he is the Messiah and the Son of God, but trustfully to rest in him. To believe on him is to take him as the ground of our hopes, as our Saviour, upon whom we depend for salvation. * * * We make use of Him by trusting on Him to do for us what God has appointed him to do. This trusting on Jesus is saving faith. To believe Him may be a very different thing from believing *on* Him. Such belief may fall short of saving faith. We rest ourselves wholly *on* Him. That is saving faith.

C. H. S.

Such phrases as, "decide for Christ," "give your heart to God," are objectionable, although a right enough thing is meant, inasmuch as they imply an *effort* to be put forth, which may be misunderstood, whereas a sight merely of the mind of the pierced hand of Jesus makes the anxious one exclaim, "*my* Lord and *my* God." He now believes and is saved.

J. G.

Away he goes—saying "*I thought; I thought; I thought.*" I have heard that tale so often, that I am tired of it. I advise you to take God's words, God's thoughts, God's ways. A man to be converted has to give up his will, his way and his thought.

D. L. M.

Well, brethren, you and I long to do something to please our Redeemer. I know we have often cried, "Oh, what shall I do, my Saviour to praise?" Believe Him, then, believe His promises without a doubt, believe Him unstaggeringly, believe Him to the full, and go on in faith till there seems to be nothing further to believe. C. H. S.

Says, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Thus, it is clear that he that believeth in Jesus is born again. I pray thee, have an eye to all the land of truth, and when thou seemest to be persecuted in one city of truth flee to another, for there is a refuge city even for thee. The same key which locks will also unlock. C. H. S.

A Christian in the east of England used to say it took him forty-two years to learn three things—(1) That he could do nothing to save himself; (2) That God did not require him to do anything; and (3) That Christ did it all.

If *you* learn these three lessons you will never talk about *your doings*. "Your part" is to admit that you are a helpless, hell-deserving sinner, unable to do anything to save yourself. "Your part" is to cease thinking of being saved by anything that you can do or feel. "Your part" is to believe that Jesus did everything that was necessary—that He finished the work of atonement, and paid the ransom price with His precious blood. Whenever you cease trying to be saved by *your doings*, and believe on the Lord Jesus who did it all, and paid it all, you become a son of God, an heir of glory, and a joint heir with Jesus Christ. A. M.

Everybody tries to run away to the thought that he does believe in Christ's power for *others*, but he trembles for *himself*; but I must hold each man to the point which concerns himself, I must buttonhole you and bring you to the

real test. Jesus asks each of you—"Dost thou believe that I am able to do *this*?"

C. H. S.

The preacher delights to tell you in God's name that whosoever believes in Jesus shall receive immediate pardon. What do these men say? "O, if it be so easy to be forgiven let us go on in sin. If faith is so very simple a matter, let us put it off till some future time." O, base and cruel argument! To incur greater sin from infinite love! What shall I call it but devilish reasoning.

C. H. S.

I cannot speak to you like an angel from heaven, but I speak like a sinner saved from hell; and I implore you to believe on the Lord Jesus Christ, and you shall be saved.

C. H. S.

I am to believe Christ because God gives me the witness concerning Christ; and if I will not do so I shall have no other witness. The inward evidence only comes to those who first of all accept the evidence of God. Witness *in* us is not given first, but the witness to us; and if the evidence to us be rejected we shall be cast away and lost forever.

C. H. S.

Believe in the Lord Jesus Christ, and hang on that; and when you cannot comprehend your own feelings, and your religion all seems to be in a tangle, never mind; hold on to the cross and sing—

"I The chief of sinner one,
But Jesus died for me.

Stand to that. Rest you in the precious blood once shed for many for the remission of sins, and by-and-by you shall know all about the winding experiences through which you are now going. Then shall you know when you follow on to know the Lord.

J. G.

He is the tenderest of all hearts, the most loving of all beings, and yet there was a day when I thought Him a severe tyrant who expected a preparation of me which I could not produce in myself. I did not know that he would take me just as I was and blot out my sin; I know it now, but I mourn that I so grievously belied him. C. H. S.

It is not the quality of the *vessel*, but the quality of the *water*, that the thirsty soul thinks of; and he whose pride will not allow him to drink out of a soiled or broken pitcher, must die of thirst. So he who puts away the sure reconciliation of the cross, because of an imperfect faith, must die the death. He who says, "I believe the right thing, but I don't believe it in the right way, and therefore I can't have peace;" is the man whose pride is such, that he is determined not to quench his thirst save out of a cup of gold. H. B.

Me thinks I hear you say, "what must I do to be saved?" Let me tell you the way of salvation, and then farewell. If thou wouldest be saved, "*Believe on the Lord Jesus Christ and thou shall be saved;*" for the Scripture says, "he that believeth and is baptized shall be saved; he that believeth *not* shall be damned." There He hangs, dying on the cross! look to Him and live:— C. H. S.

"This is the work of God, that ye believe on HIM whom he hath sent." To say one is saved by his faith, is likely to bewilder, if not to deceive. We are saved by *Christ*, and not by our *faith*. Our faith is an act of obedience; for "This is his commandment,—that we should believe on his Son, Jesus Christ." But it is hardly necessary to say, that this act of obedience does not justify or save the believer. By faith he receives *Christ*,---a reception that brings the soul into a vital union with him, "in whom we have redemption through his blood; the forgiveness of sins according to the riches of his grace." We must insist that any counsel to believe, which does not hold up CHRIST as the true *object* of faith, fails at the most essential point. It is only a half truth, to say we are saved by faith. W. S. M'K.

HOLY SPIRIT.

But how does God draw? Not phisically, as if a man was a mere machine. He draws the mind and the affections by the teachings of His word and Spirit. Hear, "every man that *hath heard*, and *hath learned* of the Father cometh unto me." It is by *hearing* and *learning*, therefore, that the sinner is drawn by the Father to Jesus and saved. J. G.

The Holy Spirit impresses the truth upon the soul of man in a great variety of methods. Sometimes the sinner is *at once* made sensible of his guilt, and of all its tremendous consequences. The sins of his whole life are set in array before him, and every one of them is an insult to a holy and all-merciful God. He is concious of his utter helplessness, by reason of the control which sin exerts over all his faculties.

Now, we believe all this to be the agency of the Holy Spirit upon the heart. Yet, not frequently, the sinner is the last person to believe it.

"Oh that I knew where I might find Him!" He has learned that he must perish unless he can attain to something which the world can not give. He is already moving in a direction which he never knew before; but it does not occur to him that this new train of thought is the result of the Holy Spirit drawing the soul to Christ. F. W.

We hold the absolute necessity of the work of the Holy Spirit in order to the quickening and conversion of perishing souls, as well as the instruction of the saved.

The only question, then, which falls to be considered is, *What am I to say to an awakened and anxious sinner?* Am I to say simply, "*Believe in the Lord Jesus Christ, and thou shalt be saved;*" as said the apostle of the Gentiles to the trembling jailer of Philippi? Or am I, *as the first thing I do*, to exhort him to pray for the Holy Spirit to convince him more deeply of his sin, enlighten his darkened understanding, renew his perverse will, and enable him to believe on the Lord Jesus Christ to the saving of his soul? Am I to direct him, as the grand thing he has to do, to believe in the Lord Jesus Christ, and accept His blood-shedding as the only foundation of his peace with God; or to seek the work of the Spirit as an addition to Christ's work, in order that he may be justified? The former leads to *justification by faith alone*, the true apostolic doctrine of the church of the first age; the latter leads to *justification by sanctification* (so-called) the pernicious doctrine of a later era. W. R.

Even the physiologist, when he is hungry, does not think much of *how* he eats. The two great points are, that he is hungry, and that he has a good dinner. Some are hungry and have not the good food, others have the food and are not hungry. But the qualification for enjoying food is not a knowledge of how to eat, but the being hungry. We do not need to know *how* we are born again in order to be saved. We do not need to know all or anything about the Spirit's work within us in order to get peace (there were people, in Acts xix. 2, who were believers, and who yet said "We have not so much as heard whether there be any Holy Ghost"), but we must know about Christ's work *for* us before we can be saved. W. P. M'K

The object of the Holy Spirit's work, in convincing of sin, is to alter the sinner's opinion of himself, and so to reduce his estimate of his own character that he shall think of himself as God does, and so cease to suppose it possible that

he can be justified by any excellency of his own. Having altered the sinner's good opinion of himself, the Spirit then alters his evil opinion of God, so as to make him see that the God, with whom he had to do, is really the God of all grace.

H. B.

Having found access to the mercy-seat by the new and living way, his life has become involuntarily a *life of prayer*. He does not pray because he is commanded to pray, but because he feels the need of it, and because he loves it. He feels the necessity of divine guidance in every event of life, and of the divine blessing upon every undertaking. Especially is this the case in his efforts to promote the spiritual benefit of others. God alone, by His Spirit, can teach him what to say, prepare for him suitable occasions for speaking, and so open the heart of those whom he addresses, that the seed sown in weakness and tears may spring up and bear fruit to everlasting life.

F. W.

As soon as the Holy Spirit shews you the entire sufficiency of the great propitiation for the sinner, *just as he is*, you cease your attempts to *act* or *work*, and take, instead of all such exercises of yours, that which Christ has done. The Spirit's work is not to enable a man to *do* something which will save him or help to save him, but so detach him from all his own exertions and performances, whether good, bad, or indifferent, that he shall be content with the salvation which the Saviour of the lost has finished.

H. B.

2nd. *Confounding the work of the Spirit in us with Christ's work for us.* While the Spirit of God is the sole agent, the truth of God is the sole instrument which He employs. We cannot see the Spirit; we can see the Word. We cannot see His operations; we can read His record about Christ. No doubt it will be merely letters without meaning,

until He opens the eyes ; but He works only in His appointed channel. He never tells us to look *inward* even to His own operations, for peace, but *outward* to Christ. That is the most Spirit-honouring preaching of the gospel in which you hear most of Christ.

W. P. M'K.

Many a sinner is kept in intolerable suspense, offering his heart to God, and receiving no comfort, and obtaining no evidence of his adoption, from a mistake in this respect. He *thinks* that he has submitted every thing to God ; but in some *hidden corner* of his heart there lies something veiled which he has never surrendered. He may thus weary out the patience of God, until the Spirit leaves him.

F. W.

You cannot be saved without the Spirit, but you may be saved without *knowing* much or anything about Him. We read of some who were saved, but who had never so much as heard whether there was a Holy Ghost.

J. G.

* * The Holy Spirit is most willing to reveal to you the glory which they contain. It is his office, it is his delight, to be the sinner's teacher. He will not be behind you in willingness. It is of the utmost moment that you should remember this ; lest you should grieve and repel Him by your distrust.

H. B.

Man is by nature blind within. The cross of Christ, so laden with glories, and glittering with attractions, never attracts him, because he is blind and cannot see its beauties. Talk to him of the wonders of the creation, show to him the many-colored arch that spans the sky, let him behold the glories of a landscape, he is well able to see all these things ;

but talk to him of the wonders of the covenant of grace, speak to him of the security of the believer in Christ, tell him of the beauties of the person of the Redeemer, he is quite deaf to all your description ; you are as one that playeth a goodly tune, it is true ; but he regards not, he is deaf, he has no comprehension. Permit me to show you wherein this inability of man really does lie. It lies deep *in his nature*. Through the fall, and through our own sin, the nature of man has become so debased, and depraved, and corrupt, that it is impossible for him to come to Christ without the assistance of God the Holy Spirit.

C. H. S.

Now, my dear friends, has the Spirit ever made the Lord Jesus glorious in your eyes? Brethren and sisters, this is the one point above all others. If the Holy Ghost has never made Christ precious to you, you know nothing about Him. If He has not lifted Jesus up, and sunk your own confidence, if He has not made you feel that Christ is all you want, and that more than all in Him you find, then he has *never wrought a divine change in your heart*. Repentance and faith must stand gazing upon the bleeding Saviour, or else hope will never join them and bring peace as his companion.

C. H. S.

But though it needs the power of the divine Spirit to make us believing men; this is not because faith is a mysterious thing, a great exercise or effort of soul, which must be very accurately gone through, in order to make it, and us, acceptable; but because of our dislike to the truth believed, and our enmity to the Being in whom we are asked to confide. Believing is the simplest of all mental processes; yet not the less is the power of God needed.

H. B.

The Spirit of God is given to "Lead us unto all truth," and reverently sought He will be given to all who lack wisdom, to teach them the things of Christ, by taking those

precious things and revealing them unto their hearts. * *
 I dread, beyond all things, the Spirit's withdrawal. Death
 has not half the terror of that thought to me. C. H. S.

It is the Holy Spirit alone that can draw us to the cross,
 and fasten us to the Saviour. He who thinks he can do with-
 out the Spirit, has yet to learn his own sinfulness and help-
 lessness. The gospel would be no good news to the dead in
 sin, if it did not tell of the love and power of the divine
 Spirit, as explicitly as it announces the love and power of the
 divine Substitute. H. B.

True prayer is always a joint work ; the Holy Spirit
 within us unites acceptable desires upon our hearts and then
 we present them. The Holy Ghost does not plead apart
 from our desiring and believing ; we must ourselves desire
 and will and plead and agonize, because the Spirit of God
 worketh in us so to will and to do. We plead with God be-
 cause we are prompted and guided by His Holy Spirit.

C. H. S.

Men profess to be puzzled with this and that, when the
 truth is that their hearts are alienated from God ; when the
 heart is right, and they are sincere inquirer, they will feel
 that the plan of salvation by grace is most suitable, most
 wise, and most acceptable. When God the Holy Spirit once
 makes a man to feel himself to be a lost, undone, hell-deserv-
 ing sinner, he readily seizes upon the gospel of free grace as
 a hungry man grasps a loaf. May God bring men to feel
 themselves sinners, and they will cavil at the gospel no more.

C. H. S.

Now, we are constantly prone to look at something in
 ourselves as necessary to form the ground of peace. We are

apt to regard the work of the Spirit *in* us rather than the work of Christ *for* us, as the foundation of our peace. This is a mistake. We know that the operations of the Spirit of God have their proper place in Christianity; but His work is never set forth as that on which our peace depends. The Holy Ghost did not make peace; but Christ did: the Holy Ghost is not said to be our peace; but Christ is. God did not send '*preaching peace*' by the Holy Ghost, but *by Jesus Christ*.

W. R.

There are two errors against which we must guard:—

First, not recognising or acknowledging the Spirits special work in regeneration. Second, confusing or mixing this with Christ's work done for us,

W. P. M'K.

Moral truth seems powerless upon men, just as light, and sound, and contact produce no impression on the senses of a lifeless corpse. This is just what the Scripture mean, when they declare men to be dead in tresspasses and sins. Hence, though the atonement be made, and salvation offered to men, not one will accept it, unless, by the Spirit of God, his heart is opened to receive the truth.

This is one of the purposes for which the Holy Spirit is sent to sinful men. He comes to *convince them of sin*.

F. W.

Some of your difficulties seem to arise from mixing up the natural and supernatural. Now the marvellous thing in conversion is, that while all is *supernatural* (being the work of the Holy Ghost), all is also *natural*. You are, perhaps, expecting some miraculous illapse of heavenly power and brightness into your soul; something apart from divine truth, and from the working of man's powers of mind. You have been expecting *faith* to descend, like an angel from heaven, into your soul, and *hope* to be lighted up, like a new

star in your firmament. It is not so. The Spirit's work is *beyond* nature, but it is not *against* nature. He displaces no faculty; he disturbs no mental process; he does violence to no part of our moral framework; he creates no new organ of thought or feeling.

H. B.

So far it is our own work; and be it remembered that in every case faith is and must be the act of man. The Holy Spirit never believes for any body, each man must personally believe. But, having said that, let us remember that the Godward history of our believing is quite another thing, for true faith is always the gift of God and the work of the Holy Spirit. The Holy spirit brings us to perform the act of faith by which we are saved; and the process is after this manner, though varying in different individuals:—First we are brought *attentively to listen* to the old, old story of the cross. While we are listening, the word commends itself to us * * before long the Spirit of God, who works through the word, applies some portion or other of Holy Scripture to the soul with power, and the man is brought to faith. * * To make us conscious of our inability is a great way towards faith in Christ. * * Let me next ask, are any of you seeking after any witness beyond the witness of God? If you are, do you not know that virtually you are thereby making God a liar?

C. H. S.

It is not expected that the Holy Spirit in answer to our prayers will inform us immediately, as by a whisper; when either awake or asleep, that we are the children of God; or in any other way than by enabling us to exercise repentance and faith, and love to God and our neighbour. We are not to suppose that he reveals any thing contrary to the written word, or more than is contained in it, or through any other medium. We are not so led by, or operated upon by the Spirit as to neglect the ordinary means of grace.

C. B.

I believe that in our congregations there are many persons who have been mercifully restrained from the graver vices, and exhibit everything that is pure and excellent in moral character, persons who are not opposed to the gospel, who are ready enough to receive it *if they did but understand it*, who are even anxious to be saved by Jesus Christ. They know so little of the Redeemer, that they are not able to find rest in Him; but this slenderness of Knowledge is the only thing that holds them back from faith in Him. They are willing enough to obey if they understood the command.

C. H. S.

Insufficient acquaintanceship with God lies at the root of our fears and gloom. I know that flesh and blood cannot reveal God to you, and that the Holy Spirit alone can enable you to know either the Father or the Son. But I would not have you for a moment suppose that this Spirit is reluctant to do his work in you; nor would I encourage you in the awful thought that *you* are willing, while *he* is unwilling; or that the sovereignty of God is a hindrance to the sinner, and a restraint of the Spirit. The whole Bible takes for granted that all this is absolutely impossible. Never can the great truths of divine sovereignty and the Spirit's work land us, as some seem to think they may do, in such a conflict between a *willing sinner* and an *unwilling God*.

H. B.

It is of the utmost importance to distinguish between the Spirit's work *in* us and Christ's work *for* us. Where they are confounded, one rarely finds settled peace as to the question of sin. The type of the passover illustrates the distinction very simply. The Israelite's peace was not founded upon the unleavened bread or the bitter herbs, *but upon the blood*. Nor was it, by any means, a question of what *he* thought about the blood, but what God thought about it. This gives immense relief and comfort to the heart. God has found a ransom, and he reveals that ransom to us sinners in order that we might rest therein, on the authority of his word, and by the grace of his Spirit.

W. R.

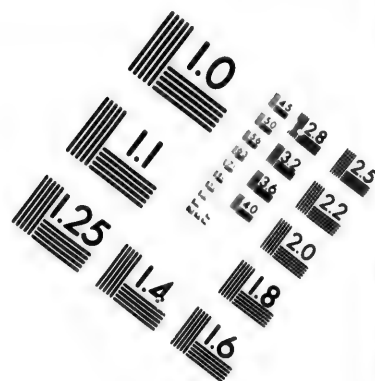
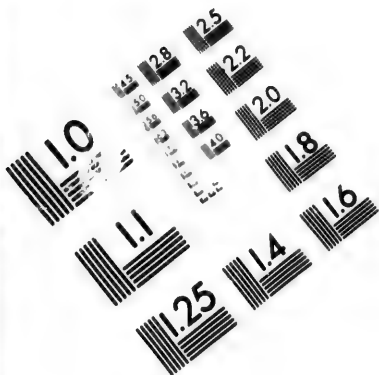
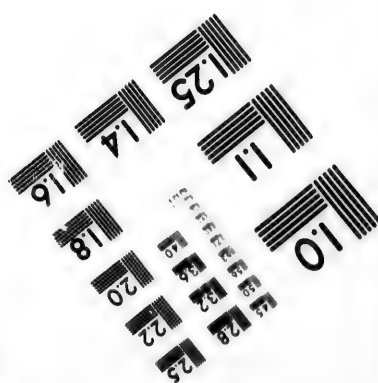
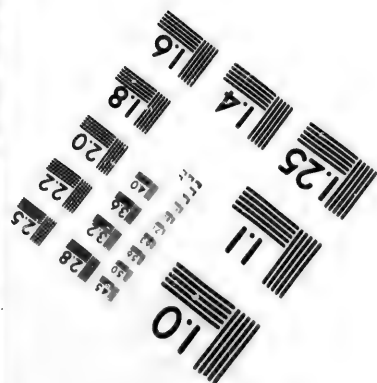
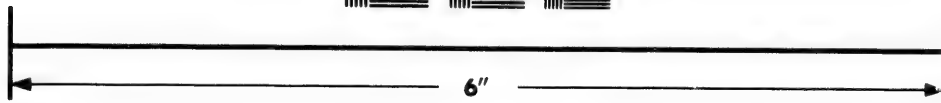
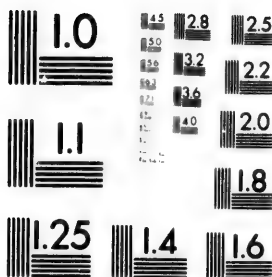


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Could you picture Jesus going about Palestine selling his cures, saying to the blind beggar, "How much have you left of the alms of the charitable to give to me for your eyesight?" Or saying to Martha and Mary, "bring me hither all you have, and I will raise your brother Lazarus." Oh, I loathe to speak of it, it makes me sick to imagine such a thing. How very weary must the Lord be with your self-righteousness, with your attempt to traffic and to bargain with him! Salvation must be *given* without price, since it is God that *gives*. C. H. S.

The object of the Spirit's work is to make us acquainted with the true Jehovah; that in Him we may rest; not to produce in us certain feelings, the consciousness of which will make us think better of ourselves, and give us confidence toward God. That which he shews us of ourselves is only evil; that which he shews us of God is only good. He does not enable us to feel or to believe, in order that we may be comforted by our feeling or our faith. Even when working in us most powerfully, he turns our eye away from his own work in us, to fix it on God, and his love in Jesus Christ our Lord. H. B.

Men are often ignorant of the way of salvation. I am not speaking now as though I blamed them. * * Yet, when I began to seek the Lord, I did not know the way of salvation. I knew the *letter* of it, but not the *real* meaning. How can a man know it till the Spirit of God reveals it to him? The sun itself may shine, but a man will never see it till his eyes are opened. C. H. S.

God the Father loved sinners so much, as to send Jesus to die for them. Jesus loved sinners so much, as to lay down His life for their redemption. The Holy Spirit loves sinners so much, that he has written a record of God's manifested love to sinners in Jesus Christ, and he has come down himself in person, to reveal that love to their souls. W. R.

If you understood the gospel, the consciousness of your total helplessness would just be the discovery that you are the very sinner to whom the great salvation is sent; that your inability was all foreseen and provided for, and that you are in the very position which needs, which calls for, and which shall receive, the aid of the Almighty Spirit.

Till you feel yourself in this extremity of weakness you are not in a condition (if I may say so) to receive the heavenly help. Your idea of remaining *ability* is the very thing that repels the help of the Spirit, just as any idea of remaining goodness thrusts away the propitiation of the Saviour. It is your *not seeing that you have no strength* that is keeping you from believing.

H. B.

Praying and believing are alike, impossible with the unregenerate man, without the quickening of the Spirit of God. The great point is to find out what we are commanded to do, what is our duty to do. It is to tell every man the good news, and press him instantly to believe it. It is the Spirit that is the agent, but he always uses the truth as the instrument, the truth about a crucified and now risen Christ. Faith does not come by feeling, trying, nor praying, but by *hearing*.

W. P. M'K.

When one's eyes are opened by the Holy Ghost, how monstrous does it seem for the sinful creature to have been attempting to work out a righteousness which could be effected only by the Creator! Christ is the end of the law for righteousness to every one that believeth, and, believing in Jesus, I found that, instead of needing to *begin* to fulfil the law.

W. R.

There is this truth never to be forgotten, that while faith is the *gift* of God it is also our *own act*. The Holy Spirit works faith in us, but we ourselves personally believe; the Holy Ghost does not believe for us—what has he to believe? It would be altogether absurd to conceive of the Holy

Ghost as believing and as repenting! Now, if such a thing were possible, could it be of any benefit to us, for the faith which saves the soul must be personal and cannot be performed by proxy. Faith is both God's *gift* and man's *act*. The Lord is the author of our faith, but we ourselves believe. * It is our duty to believe, and to believe in the highest degree; and though some professors can never see the consistency of the two statements that faith is the *gift* of God and yet the *duty* of man. We are sure that the one is as true as the other; and so while I earnestly refer you to the Spirit of God for strength in order to obtain more faith, yet I shall not apologize for unbelief, or treat strong faith as a work of supererogation, for which God has no claim on us. C.H.S.

The designs of the Father and the commands of the Son are brought into actual and embodied existence by the operation of the Holy Ghost, and that both in creation and redemption. He quickens those who are dead in trespasses and sins, purifies and sanctifies them, and thus prepares them to glorify God and enjoy him forever. J. E.

We do not insist that it is God's will that all shall have the same overpowering baptism of the Spirit which Finney and Brainard Taylor had; or be visited with such seraphic delights as Edward and Flavel enjoyed, or be favored with such times of refreshing as were vouchsafed to Brainard and Christmas Evans. But the anointing of the Spirit to fit us for the highest service and success—this seems to be something for which all may rightly seek. And how may it be obtained is the question?

It is by real prayers we have gained access to God and obtain the communication of the Spirit, every service will be quickened, every duty will be inspired, every infirmity will be helped.

By a diligent study of the Holy Scriptures we shall most assuredly be on the way of attaining this blessing. "*The Spirit of God rides most triumphantly in his own chariot,*" says a worthy Puritan. If we mount up to God in the chariot of faith and intercession, we may look for him to come down to us in the chariot of truth. A. J. G.

PRAYER.

No doubt many perish, who live and die praying. The word of God, does not say, "he that *prayeth* shall be saved," but "he that *believeth*." "Whosoever shall call upon the name of the Lord shall be saved; but how shall they call upon him *in whom they have not believed?*" * * Trust in *Him*--not in what he *will* do, for that is another suggestion of the enemy, but in what he has *done already*. After you have trusted what he *has done*, and are saved, *then* look forward to what he *will do*.

J. G.

Do not satisfy yourself with praying that you may repent, and believe, and be converted. This is not what God requires of you. All his promises of salvation are made to those who *actully* repent and believe, not to those who *pray* that they may repent. I would have you pray for repentance and faith, and every Christian grace; but to rely on this, as if it were the fulfilling of the commandments is to build on a false foundation. You must believe on the Lord Jesus Christ, or you will never be saved.

J. S.

It is hard to believe when prayer seems to be a failure. I would to God that some poor seeker might believe that Jesus Christ is able and willing to save, and so fully believe it that his unanswered prayers shall not be able to make him

doubt. Even if you should pray in vain by the months together, do not allow a doubt about the Lord Jesus and his power to save to cross your mind. What if you cannot yet grasp the peace which faith must ultimately bring you, what if you have no certainty of forgiveness of your sin, what if no gleam of hope should visit your spirit; yet believe you him, who cannot lie. * * O soul, if you have it, you are a saved man, as sure as you are alive. If even the Lord's apparent refusal to bless you cannot close your mouth, your faith is of a noble sort, and salvation is yours. C. H. S.

The current notion is, "I must pray so much; I must weep so much; and I must feel so much." Oh! this is the common ignorance, whereas men should know that, "There is life in a look at the Crucified One." "Why, everybody preaches this," says some one. I know they do, but people who do not understand it, although you keep on preaching it; for until God the Holy Ghost makes men to know the meaning of what you say, they will but nod their heads, and pass on. Though I heard the gospel from my childhood, and was brought up on the knee of piety, I did not understand what I must do to be saved, till I heard that text preached from, "Look unto me, and be ye saved, all the ends of the earth." * * It was the fault of these dim eyes, that I could not see. C. H. S.

But sincere, earnest prayer is after all not so commendable as it seems at first sight inasmuch as it is *beseeking Him* to accept what the sinner is asking for. It implies unbelief with an inclination to do something. * * If you would be saved you have only to *stop* making God a liar. * * He calls it doing his part whereas he can do *nothing* in that sense. It was the *utterly helpless* man at the pool that Jesus healed. J. G.

Pour out your heart before the Lord, with or without words, as you find most easy, but let your inmost heart be

really full of desire. Be resolved about obtaining the blessing.

C. H. S.

SCRIPTURE nowhere states that salvation is to be had by prayer ; it only speaks of sinners being saved in one way—through simple faith in the finished work of the Lord Jesus Christ. Did the Lord Jesus tell Nicodemus to “pray, and be saved”? No. “WHOSOEVER BELIEVETH ON HIM should not perish”. Did Paul, in answer to the question, “What must I do to be saved?” reply, “Pray earnestly for forgiveness, and you will get it?” No; it was, “BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved”. *You* do not need to pray to God for salvation ; He is at this moment *praying you to take it*. If you expect to be saved by prayer you will be deceived, as it cannot possibly take you a step nearer to heaven.

A. M.

O Lord ! *take* my heart, for I cannot *give* it; and when Thou *hast* it, oh ! keep it for I cannot keep it for Thee: and save me in *spite* of myself, for Jesus Christ's sake.

FENLON.

Man, though fallen, is a moral and intellectual being, and is addressed as such by his maker. He is bound to use his faculties in the matter of his salvation. Since “faith cometh by hearing,” he is of course bound to hear, when gospel truth once begins to take effect, it makes a sad havoc of all self-righteousness, and causes great commotion in the mind. Give a man something to do—tell him to “use means”—set him “to pray”, etc., and all is plain. He may set about it at once, or he may promise to do so; or he may already be busy at it. It chimes in with his own thought. * * God's way of salvation is so opposed to man's notions, and so mortifying to his pride, that a violent struggle with self in yielding to Christ takes place. * * He now sees that his very religion, apart from Christ, is just one splendid sin and nothing more.

J. G.

Are you seeking the Saviour, and are you trusting him, and have you not yet obtained the peace which comes from believing? Then with great importunity continue in prayer and wait on, remembering that the blessing is worth waiting for. * * Agonize in desire, and let not the knocker of heaven's gate ever rest; make the door of mercy to resound again and again with your resolute blows upon it. C. H. S.

But even sincere, earnest prayer is, after all, not so commendable as it seems at first sight, seeing God is *beseeching him*. It implies unbelief. True, he believes that God is the hearer of prayer, but he does not believe that God has already given him eternal life, if he would only but *accept* of it. So long as he is anxious he will pray—a minute, a month, a year, till he either trust Christ and is saved, or, as is too often the case, till his anxiety leaves him. This is Bunyon's Slough of Dispond, out of which so many come out at the wrong side. J. G.

"How reasonable," writes one, "that we should just do that one small act which God requires of us, *go and tell him the truth*. I used to go and say, Lord, I am a sinner, do have mercy on me; but as I did not feel all this, I began to see that I was taking a lie in my hand, trying to persuade the Almighty that I felt things which I did not feel. These prayers and confessions brought me no comfort, no answer; so at last I changed my tone, and began to tell the truth—Lord, I do not feel myself a sinner; I do not feel that I need mercy. Now, all was right: the sweetest reception, the most loving encouragements, the most refreshing answers, this confession of the truth brought down from heaven. I did not get anything by declaring myself a sinner, for I felt it not; but I obtained everything by confessing that I did not see myself one." H. B.

If we cannot go to God *with* a broken heart, let us go to him *for* one. The spirit *brakes* and *binds*.

How many overlook Christ's work *for* them, and keep praying for some mysterious operation of the Spirit *within* them, of their own imagining. There is no objection to feeling as the effects of faith, but faith as the *effect* of feeling is most dangerous. Trust in *Him*—not in what he *will* do for you.

J. G.

Lord, if what I ask does not please thee neither would it please me. My desires are put into thy hands to be corrected; strike the pen through every petition that I offer which is not right, and, Lord, put in whatever I have omitted, even though I might not desire it, hear me as if I had desired it.

C. H. S.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat:
'Tis found beneath the Mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all beside more sweet—
It is the blood stained Mercy-seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend:
Though sundered far, by faith we meet
Around one common Mercy-seat.

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GOSPEL.

Man must take *from* God, before God will take *from* man. Man has most erroneous thoughts of God, hence his tardiness in believing what He says in the Gospel. * * There is not a single command given in all the Word of God, when rightly understood, nor a moment's time allowed the unsaved to pray for faith, or for the Spirit, or for anything else.

J. G.

How simple and how gracious the conditions of salvation! There is no price to pay; there is no reward to bring; Christ has paid all for you, and salvation is yours as a gratuity. "Whosoever will, let him take the water of life *freely*." Nothing can be more free or simple than this. Nothing can be cheaper than gratuity; nothing easier than a simple trust. Oh, how truly is the gospel good tidings of great joy! How confidently may every heart-broken sinner come at once to Christ and find peace which "passeth all understanding."

G. P. W.

It is not faith as a piece of money or a thing of merit; but faith taking God at his word, and giving him credit for speaking the honest truth, when he declares that "Christ died for the ungodly" (Rom. v. 6), and that the life which that death contains for sinners, is to be had "without money and without price."

H. B.

One offer of salvation,
To all the world made known;
The only sure foundation
Is Christ, the Corner-Stone.

Tell it over and over again, since it is all in one word, "*Come.*" Do not tell them to bring any price; Do not tell them to prepare themselves, and to do this or that, but just say, "*Come, Come, Come* away from yourselves, come, come away from your sins, come, come away from your own righteousness, come to Jesus, come to Jesus, sinner, come."

C. H. S.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying friend.

J. ALLEN.

The lovers of the gospel, it is said, are generally very poor, and unfashionable; and to unite with them is to lose caste. Now, that is true, and it has always been so; from the first day until now the gospel has flourished most where there has been least care for fashion and honor among men; but, I wot, if ye be men, this will be a small concern with you. Only those who are not *men*, but *mimics* of men, care for such small matters.

C. H. S.

The gospel, strictly taken, contains neither "claims," commands, nor threatenings, but is glad tidings of salvation to sinful men through Christ, revealed in doctrines and promises; and these revealed to men as sinners, stout-hearted and far from righteousness. In the *good news* from heaven of help in God through Jesus Christ, for lost, self-destroyed creatures of Adam's race, there are no precepts. The gospel is the good news of salvation for lost sinners through the sacrifice of Christ.

W. R.

You must not soothe the alarms of conscience by this earnestness of yours. It is unbelieving earnestness; and that will not do. What God demands is simple faith in the record which he has given you of his Son. You say, I can't offer Him faith, but I can bring Him earnestness, and by

giving Him earnestness, I hope to persuade Him to give me faith. This is self-righteousness.

H. B.

The gospel is not in the nature of a commonplace invitation or human exhortation, which may be accepted or refused at will without involving guilt; but it is a *divine* proclamation, issued from the throne of the Eternal, which none can reject without becoming thereby rebels against the Infinite Majesty. Now, if this be so, let us give the divine edict our most earnest attention, and take heed what we hear.

C. H. S.

I heard the glad gospel of "good will to men;"
I read "WHOSOEVER" again and again;
I said to my soul, "Can that promise be thine?"
And then began *hoping* that Jesus was mine.

Oh, mercy surprising! He saves even me!
"Thy portion for ever," He says, "will I be;"
On His word I am resting—assurance divine—
I'm "hoping" no longer—I *know* He is mine.

She gazed in wonder—she knew she was a sinner.
"Will you believe God," I continued, "that He loved you and gave you His Son, the glorious Prince of princes, who once died, but is now alive again?" She looked amazed and trembling said,—

"May I?"

"Not only have I authority to tell you that you may, but God has commanded you to do it, and you will never please God half so much, although you toiled, and wept, and prayed for a million years, as by obeying His voice and taking His gift."

W. P. M.

They are looking into their own hearts for peace, and they might as well look into the bottomless pit for peace. The ground of peace is not there, but in Christ, and the proof of my interest in Him is not there, but in the Scripture. "Christ died for our sins," according to the scripture.

C. H. S.

It is a heartsome sight to see a man on his knees in right earnest, but it is a better sight still, to see him praising God for the unspeakable gift which he has *now received*. I wish to arrest your attention to the fact that praying in general, for what God is beseeching you to *take*, is incongruous and deceptive. A little thought and study of the Word of God, will soon bring you to see that, no doubt.

J. G.

The reader will not, I trust, think that the many precious promises contained in God's word are placed there merely to fill up the pages, or that they are intended for others than himself. What would be the reader's feelings if told by a voice Divine that none of them really did belong to him? Is this not a proper question? Then why not answer it?

C. H. S.

* * The *modus operandi* of salvation, as we find it described in the scripture; here it is in a nutshell. We have all broken God's law, and we are justly condemned on account of it. God, in infinite mercy, desiring to save the sons of men, has given His Son Jesus to stand in the room, place, and stead of as many as believe in him. Jesus became a substitute of his people, and suffered in their stead, and for them. The debt of punishment due to God was paid by Jesus Christ upon the cross of Calvary. All who believe in him are thereby cleared before the bar of divine justice. Now, the Lord having given his Son, has revealed this great fact in His Word. Here it is in this inspired book—the full statement of it—to this effect, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and that whosoever believeth in the Lord Jesus Christ *hath* everlasting life. This is God's testimony. We, who are here present, or at least the bulk of us, know that it is God's testimony, and all we have to do in order to realize the result of Christ's passion is simply to believe the testimony of God concerning it, and rest upon it. The argument runs thus: Christ saveth those who trust Him; I trust Him, and, therefore, I am saved.

C. H. S.

"Helpless I am, and full of guilt,
But yet for me Thy blood was spilt
And Thou canst make me what Thou wilt,
And take me *as I am*."

So if, in teaching the gospel, we do not begin at the beginning;—if, for instance, we tell the sinner what he has to do, before we tell him what God has done; if we tell him to examine his own heart before we tell him to study the cross of Christ;—we take out the whole gladness from the glad tidings, and preach "another gospel."

H. B.

"How sad! Another gospel! Oh! dear Lord Jesus, how little is known of *Thy finished work*—the efficacy of *Thy precious blood*—even in this land."

J. G.

Many a man is saved, and for a time question the truth of the gracious work, but in due time the blessing is made clear to him. When a man trusts Jesus as these ten lepers did, and act upon his trust, good always comes of it. See the ten men! they must start on their walk before they feel the healing; but as they are going they shall feel it. * * While I was coming to Christ I did not know that I was coming; and when I looked to Christ, I scarcely knew whether it was the right sort of a look or not, but when I felt at last that Jesus had healed me, then I knew what I had done. Many a blessing God has given me as to which I have not found out that I had it till some time after my reception of it. Many a man wishes he was humble, and he is humble because he does not think he is humble. Many a person sighs, "I wish I had a tender heart," but I am sure that his heart is tender because he mourns its hardness.

C. H. S.

Come ye sinners, poor and needy,
 Weak and wounded, sick and sore;
 Jesus ready stands to save you,
 Full of pity, love and power:
 He is able,
 He is willing: doubt no more.
 Let not conscience make you linger,
 Nor of fitness fondly dream:
 All the fitness He requires
 Is to feel your need of Him.
 This he gives you:
 'Tis the Spirit's rising beam.

There must be some degree of knowledge before there can be faith. By searching the scriptures cometh knowledge, and by knowledge cometh faith, and through faith cometh salvation. I should not only read the Scriptures, and undersand them, but that I should receive them in my soul as being the very truth of God, and should devoutly with my whole heart, receive the whole of Scripture, as being inspired of the Most High, and the whole of the doctrine which requires me to believe to my salvation. * * True faith gives its full assent to the Scriptures; it takes a page, and says:—"No matter what is in the page, I believe it."

C. H. S.

Thus faith is the bond between us and the Son of God; and it is so, not because of anything in itself, but because it is only through the medium of truth, as known and believed, that the soul can get hold of things or persons. Faith is nothing, save as it lays hold of Christ; and it does so by laying hold of the truth or testimony concerning him. "Faith cometh by hearing, and hearing by *the word of God*," says the apostle. "Ye shall know *the truth*," says the Lord, "and *the truth* shall make you free."

H. B.

I have read it a hundred times, that Jesus came 'to seek and to save that which was lost,' and the same truth runs throughout the whole Word of God, and yet I never saw it

until now. Oh, how blind I have been to the glory of Jesus! How sad to think, that I have read so much about Him with the veil upon my heart, and have never seen His glory as a Saviour till this blessed hour! I wished that every one could see the Lord as I now saw Him. I wondered that they did not; and I thought, I could point Him out to them so clearly and distinctly, as made of God unto us 'wisdom, and righteousness, and sanctification, and redemption,' that it would be impossible for them not to believe in Him, receive Him as theirs, and be filled with heavenly joy: but I found that 'old Adam was too strong for young Melancthon.'

D. B.

Helpless I am, and full of guilt.
But yet for me Thy blood was spilt,
And Thou can'st make me what Thou wilt.
But take me as I am!

Scores of anxious people have been deluded into the idea that they knew the gospel when some pleasing emotion passed through their minds. When Satan sees people awakened, and that he cannot keep them quiet, he takes his stand beside the preacher of the gospel, and while he is inviting them to the rock, Satan pushes out planks of feeling. I am therefore suspicious when a person tells me he is 'a little better.' If he does not believe the gospel, he has no right to be any better, and if he has taken the good news to himself, he is entitled to be at perfect peace.

W. P. M'K.

"Whosoever heareth!" shout, shout the sound!
Send the blessed tidings all the world around!
Spread the joyful news wherever man is found!—
"Whosoever will may come."

"I have been hearing," said he, "a most earnest discourse; we have been urged and entreated to 'come to Christ;' and I felt as if I had been sitting on nettles all the

time, for he never told us how to come to Him. Can you tell me?

"Can you fly to Him?" "No, I cannot do that." "Can you walk on *your feet* to Christ?" "No." The preacher then told him that Christ, though in heaven, was beside him on earth, loving him with a deep, strong and tender love—eagerly anxious to save him. He was pointed to the manifestation of it on the cross, and shown that with his *mind* and *heart*, and not with his body, he was to go to Jesus—in other words, *he was to believe on Him who died that he might live*. "Is that it? Is it so simple? I see it now."

N. H.

If you imagine that *any* sinner is *worthy* of salvation, you quite mistake the nature of the gospel. It is a free gift, not a reward. No one is worthy. If he regards our sin as no objection, why should we? Jesus knows that filthy rags cover you, that a loathsome disease infects you; yet he says, "Come unto me!" On account of these very things, he says, *Come!* How unreasonableness, then, for *you* to refuse because you are unworthy. You might as well say you were too hungry to eat, or too poor to receive help, as that you are too unworthy to come for pardon. Your very unworthiness makes you welcome. But you say you cannot come as you ought. Then come as you can. Jesus did not say, "Come unto me running, or walking upright," but simply "Come." Come in *any* manner, and you will be received. Come creeping, crawling, any way, only come. Nay, you think yourself much more willing to be taught than he is to teach: more willing to be blessed than he is to bless.

You say, I must *wait* till God enlightens my mind. If God had told you that waiting is the way to light, you would be right. But he has nowhere told you to *wait*; and your idea of waiting is a mere excuse for not trusting him immediately.

H. B.

And if you, O anxious one, will now agree to God's method of transferring all that the law demands of you to Jesus, who lived under the law, obeyed it perfectly, and, in

death, endured its penalty, you will obtain pardon, peace, grace, and holiness; the full tide of the love of God which passeth knowledge will flow into your soul, and, in the spirit of adoption, you will cry, "Abba, Father." W. R.

* * In the morning it seemed as if an inward voice said to me, "What are you waiting for?" * * Are you endeavoring to work out a righteousness of your own?

Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then saw as clearly as I ever have in my life, the reality and fulness of the atonement of Christ. I saw that his work was a finished work; and that instead of having or needing any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part, was to get my own consent to give up my sins and accept Christ. Salvation, it seemed to me, instead of being a thing to be wrought out, by my own works, was a thing to be found entirely in the Lord Jesus Christ, who presented himself before me as my God and my Saviour.

I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was as conscious as I was of my existence, of trusting that moment in God's veracity. * * I cried to him, "Lord I take thee at thy word. Now thou knowest that I do search for thee with all my heart, and that I have come here to pray to thee; and thou hast promised to hear me."

That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in my text, "When you search for me with all your heart." * * I told the Lord that I should take him at his word. * * Other promises I took as infallible truth. * * I seized hold of them, appropriated them, and fastened upon

them with the grasp of a drowning man. * * I found that my mind had become wonderfully quiet and peaceful.

C. G. F.

Sorrow for sin because of its consequences, must be distinguished from sorrow for sin because of its sinfulness. * It is not the goodness of the *sinner* that leads God to repentance, but it is the goodness of *God* that leads the sinner to repentance. Oh! it is a sight of the cross that makes us hate sin—it is there we see it in its true light. Does the soldier's widow kiss the bullet that killed her husband? So should sin be hated.

J. G.

If we want to know the Gospel and be saved, *we must know Jesus as our Sin-bearer*; for "Christ crucified is the sum of the gospel and the richness of it. Paul was so taken with Jesus that nothing sweeter than Jesus could drop from his pen and lips. It is observed that he hath the word JESUS five hundred times in his epistles." * * "JESUS" was his constant subject of meditation, and out of the good treasure of the heart his mouth spoke and his pen wrote.

W. R. R.

Remember that the gospel is not a list of duties to be performed, or feelings to be produced, or frames which we are to pray ourselves into, in order to make God think well of us, and in order to fit us for receiving pardon. The gospel is the good news of the great work done upon the cross. The knowledge of that finished work is immediate peace.

H. B.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent ward!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to its foes:
That soul, though all hell should endeavor to shake,
I'll never, no never, no never, forsake!

KEITH.

ATONEMENT.

Just as it is the duty of the physician to prescribe, and the lawyer to plead, it is of Christ to save. * * When you go to Jesus and ask him to save you, you ask him just what he has graciously undertaken to do. * * But you answer, "Ah, but I have not a willing heart." Then he says, "Him that *cometh* unto me—whether you be athirst, or whether you have a willing heart or not"—"I will in nowise cast out."

J. C.

Martin Luther hammered on the words, "He gave himself for our *sins*." "There," said Luther, "it does not say that he gave himself for our *virtues*. He thinks more of our *sins* than our *virtues*." "Oh," says a man, "I would come to Christ if I were cleaner." Man, Christ did not die for the *clean*: he died for the *filthy*, that he might make them clean. Oh, the splendor of the grace of God! Our sins stand like some tremendous mountain, and the grace of God plucks that mountain right up by the roots and hurls it into the sea. It shall never be seen again. Christ's blood shall cover it. Christ shall be seen, not you.

C. H. S.

The scheme of redemption is founded upon *justice* and *not* upon mere mercy.

J. G.

Capt. Hedley Vicars read in his Bible these well known words: "The blood of Christ his Son cleanseth us from all sin," closing the book he said, "If this be true for me, henceforth I will live by the grace of God, as a man should live who has been washed in the blood of Christ."

We are saved by grace, free grace, pure grace, grace without regard to merit or to the possibility of such a thing, and many of us have been saved by *grace of the most abounding and extraordinary sort.* C. H. S.

The same book that alarms you by telling you that you are lost in Adam—that there is a judgment seat, and a hell, also comforts you by telling you that Christ has taken away your sins. J. G.

The very essence of any criminal law is the penalty inflicted on those who transgress its enactments. Thus, while some will suffer the awful penalty attached to the God's law which they have broken, the believer accepts Christ, the divinely appointed substitute and escapes. If these two classes were made manifest at birth, there would be no "good news" to preach "in all the world;" inasmuch as the one class would not need hear it, and to the other class by no possibility could they be benefited by it; nor would Christ under such circumstances have commanded it—the "good news"—to be preached "to every creature." Such, however, is *not* the case. Notwithstanding the great diversity as to personal appearance, life is sustained in all alike by breathing the same air with lungs similarly formed. In like manner, notwithstanding the great diversity as to the moral, intellectual, physical and financial position of mankind, all, without one exception, are equally guilty before God, and are alike

under the same condemnation as breakers of God's righteous law. There is a great difference between a mouse and an elephant, yet, in order for them to be saved, they both alike were obliged to enter the ark and by the same door.

T. S. S.

If Christ is not the *Substitute*, he is nothing to the sinner. If he did not die as the *Sin-bearer*, he has died in vain. Let us not be deceived on this point, nor misled by those who, when they announce Christ as the deliverer, think they have preached the gospel. If I throw a rope to a drowning man, I am a deliverer. But is Christ no more than that? If I cast myself into the sea, and *risk* myself to save another, I am a deliverer. But is Christ no more? Did he but *risk* his life? The very essence of Christ's deliverance is the substitution of Himself for us, his life for ours. He did not come to *risk* his life; he came to die! He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering. "He redeemed us to God by his *blood*."

H. B.

Many men here should be in doubt on account of ignorance, let me, as plainly as I can, state the gospel. I believe it to be wrapt up in one word—SUBSTITUTION. I have always considered, with Luther and Calvin, that the sum and substance of the gospel lies in that word, *Substitution*, Christ standing in the stead of man. If I understand the gospel, it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and there is no need to execute a sentence *twice* for sin.

C. H. S.

He tells you that either you are too bad, or not bad enough. Now Jesus Christ came to seek and to save the lost. A man who said of himself that he was the chief of sinners is in heaven long ago. The blackest, vilest, most

debased, most debauched, polluted, filthy, unclean, hard-hearted, evil-tempered, lying, covetous, thieving, murderous, gray-haired sinner that ever tottered on this side of the grave, is reached by Him who hung between two thieves for sin. God says it: that is all. We cannot understand it. Only this, He chose to do it, and now he tells us. His voice, dear sinner, is still deeper than you, "Come unto me." A thief that had reviled Christ after the hand of death was on him, is in Paradise, we know. Why not you? And why not be saved now? If not now, it may be never. W. P. M.

Dost thou believe that Jesus is the Christ? Wilt thou trust thy soul with Him? Well, if thou dost, thy transgressions are not thine, for they were laid on Him. They are not on thee, for, like everything else, they cannot be in *two* places at the same time; and if they were laid on Christ, they are not laid on you. C. H. S.

I sometimes wonder how people can entertain a doubt as to the ability of Christ to save them. It is like a man coming to a dead halt before London (England) bridge and hesitates to cross for fear the bridge will not bear him. How can *you* dear readers doubt the power of Christ's death to save *you* to the uttermost? Has not that blood washed away the defilement of all God's people? M. S. B.

If you can save yourselves by your works, go and do so, fools that you are, for you might as well hope to drink dry the Atlantic. If you believe in self-salvation, I am hopeless of doing you any good till you are exhausted of your strength, when you are weak and sick, and ready to die, then you will be willing to accept the free salvation of Christ, the guilty and ungodly alone are objects of mercy. * It is not thy doing, nor thy prayer, tears, preachings, hear-

ings, or anything else thou can'st do, or feel, or be. Thou art saved by giving up self entirely, and resting wholly on the crucified redeemer.

C. H. S.

It is true, Christ did not suffer eternal destruction in hell; but he was a person so glorious and excellent—God's our Son—that His short sufferings were equal in value to our eternal agonies. So that, in the eyes of the law, and in God's account, Jesus has suffered all that you and I were condemned to suffer. * * Keep looking then to Jesus, dear soul, and you will have the peace that passeth all understanding, whenever Satan accuses you, send him to the stripes of the Lord Jesus.

R. M. M^cC.

We must see Jesus as a *Substitute*, instead of a mere *help* and this will soon put a stop to our reasonings.

C. H. S.

Our most effective revival preachers now disparage all trust in frames and feelings, telling sinners to look to Christ on the Cross, instead of searching for Christ in the heart; to receive the testimony of the Word to their acceptance, when they have believed, instead of searching for the testimony of consciousness. This we strongly believe to be the true gospel.

A. J. G.

Sweet the moments, rich in blessing,
Which before the Cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.

Here I sit in wonder viewing
Mercy streaming in His blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

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JESUS ONLY.

When a man dreameth that he is able at any time to repent and believe, and to do anything for himself that is wanted, he is not likely to come and by a simple faith repose in Christ. It is not what you have *not*, but what you *have* that keeps many of you from Christ. *Sinful self* is a devil, but *righteous self* is seven devils combined. The man who feels himself guilty may for a while be kept away by his guilt, but the man who is self-righteous will *never* come; until the Lord has taken his pride away from him. He will still refuse the feast of free grace. The possession of *abilities, honors and riches* keeps men from coming to the Redeemer.

C. H. S.

Others, though not many, seemed to love Jesus, and I used to envy them, and try to work myself up to love Him too. Why could I not? Simply because I did not really *believe* that he had loved me, and that his death and resurrection could save me alone, without *anything* to be done on my part. * I do not need to *try* to love Him now. I cannot but love him. * * I see now he bore my sins in his own body on the tree.

J. G.

I can imagine Christ saying to Peter: "Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that. Tell him I forgive him freely, and that he can be saved if he will *accept* of salvation as a gift."

D. L. M.

Terrible, however, as is the conditions of the sinner, yet grace is ready to save him to the uttermost. Just because man is by nature lost, therefore God has given His Son, "that whosoever believeth in Him should not perish, but have everlasting life." If sin has abounded, grace has much more abounded, so that the imputation of Adam's guilt; with its consequent judgment of death, the inherent depravity of the natural heart, or the oft-recurring sins of daily life, are more than met by the transcendent salvation of the Son of God. The imputation of Adam's guilt, is over-balanced by the imputation of *Christ's righteousness*.

M. S. B.

No, my brethren, hardened a man may be; he may have a heart of stone, of steel; he may glory in his obduracy; but if he has ever listened to that tale of love and sorrow, he has not been wholly unmoved. No, no, no, it cannot be! We have amongst us a class of people, who are always crying out—"No excitement, we do not want excitement in religion." Very well, let them get a preacher who knows nothing of Christ crucified in the heart, and says nothing of Christ crucified in the pulpit, and he will walk at their head, and lead them quietly and comfortably enough down to hell. The Cross will excite.

M. C.

Coming to Jesus is the desire of the heart towards Him. It is to feel our sin and misery; to believe that He is willing and able to pardon, comfort and save us; to ask Him to help us, and to trust in Him as our friend. To have just the same feelings and desires *as if* He were visibly present, and we came and implored Him to bless us, is to come to Him, though we do not see his face nor hear his voice. Poor sinner! your very desire for pardon, your prayer, "Jesus, save me!"—this is coming to Him.

N. H.

The gospel does not come to you and say, "Whosoever waits for impressions shall be saved;" but it says, "Believe

on the Lord, Jesus Christ." Exercise the personal, voluntary, intentional act of faith and you shall be saved. However little your knowledge, believe in Jesus as far as you know Him.

C. H. S.

No, it never was too late for him that would look. If *any* man looked at the serpent, *he lived*. Whoever you are, whatever you are, there is the Lord's word to *you*. "*Whosoever* believeth in Him shall not perish." You can find nothing to shut you out. Jesus Christ is now willing and able to save *you*.

"But '*believing*'—what is that and; and how am I to believe in Him?"

Trust Him as *your* Saviour. No words about faith help us much. It springs up out of the heart when we look at what Jesus has done for us.

M. G. P.

Seek to distinguish between the peace made *for* us forever by the blood of Christ, and peace with *self*, which may be disturbed by our unguarded work. The *former*, blessed be God, can never be touched, the *latter*, alas, alas, can.

J. G.

"Whosoever cometh unto me I will in no wise cast out."

No thoughtful person can read these wonderful words from the lips of Christ without feeling a somewhat painful consciousness as to his inability to extract from them the spiritual nutriment he feels assured they are designed to contain.

T. S. S.

I am a poor sinner, and nothing at all, but Jesus Christ is my all in all.

Says one, "There is a Christ for *every* sinner out of *hell*, and a hell for *every* sinner out of *Christ*."

A man may get into the *church* without Christ, but he cannot get into *heaven* without Christ.

There is nothing, once said a dying lady, "but Jesus Christ *between me* and weeping, and wailing, and gnashing of teeth."

Salvation is not by what you *bring* to Christ, but by what you *take* from Him. In your first coming you come empty, having nothing but your sins and misery; as empty, undeserving sinners you receive of his fullness. This is the only *plan* of salvation. How long do you hesitate? This is the *only way*, the *safe way*, the *suitable way*, the *only way* which is open to you, and it is open to you at this very moment; will your feet never tread it? Never, never think of putting your *own* righteousness side by side with the *divine*, nor of mixing your *tears* with Jesus' blood.

J. G.

Love cannot forgive sin—nor can power. The king would outrage right and justice, who rescues his favorites from prison, saying, "I am king, I will do as I like." God himself cannot forgive sin. It would be breaking the eternal law—a transgression of eternal right. Love *cannot* pass sin over; omnipotence *cannot* make light of it. But the Father gave His only begotten Son to suffer *our* penalty in stead and room of us—made an atonement for our sins.

M. G. P.

"I suppose it is almost impossible to explain what it is to come to Christ, it is so SIMPLE. It is just believing what God says about His Son. IF THE LORD persuades you of the glory and power of Immanuel, you cannot but choose Him. It is like opening the shutters of a dark room; that moment the sun shines in. So the eye that is opened to the testimony of God receives Christ at that moment."

R. M. M'C.

True trust in Christ is an entire reliance upon Him.
 This day, if you trust Christ, you rest the whole weight and stress of your soul's affairs upon Him. Looking at your sin and your sinfulness, looking at the past, the present, and the future, looking at death and at judgment, you deliberately believe that Christ is equal to every emergency, and you just cast yourself entirely and without reserve upon Him to save you, and to keep you saved for ever. No other trust is worth a pin except this. It must be an absolute severance from all reliance upon your past merit, or upon your present resolutions, or upon your future expectations of what you shall be or shall do. You must have done with all other trust if Christ is your confidence.

C. H. S.

Alas! and did my Saviour bleed?
 And did my Sovereign die?
 Would He devote that sacred head
 For such a worm as I?

Was it for crimes that I had done
 He groaned upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree.

"This little book unites in the ENTREATY, poor sinners, and with all earnestness, plainness and affection, implores you to come to Jesus, come to Jesus, come to Jesus. Jesus now stand with open arms. Come with all your sins and sorrow, come just as you are, come at once. He will in no wise cast you out. Come to Jesus, come to Jesus."

N. H.

I know that I cannot keep the law of God, and the doctrine of my text makes it impossible beyond all other impossibilities, because the law accuses me of doing wrong even when I do not intend it, and am not conscious of it. The royal road to heaven is paved with grace: God forgives the guilty freely because they trust in Christ.

C. H. S.

One said to me : "I would like to be a good Christian, but how to be one, I know not. I have, etc., etc., * * all along felt an aching void—a vacuum that wants filling up." He was directed to "*Jesus only*," and soon found peace in believing.

J. G.

Why will you keep on procrastinating, and crying, "To-morrow, to-morrow, and to-morrow?" Why should it be always to-morrow? There will be no to-morrow of hope for you when once you are lost. Flee now to Christ.

C. H. S.

I must say that I have never had so close and satisfactory a view of the gospel, as when I have been led to contemplate it in the light of a simple offer on the one side, and a simple acceptance on the other. It is just saying to one and all of us, "There is forgiveness through the blood of my Son: take it and whosoever believes the reality of the offer, takes it. It is not in any shape the reward of our services. It is the *gift* of God through Jesus Christ our Lord. T. C.

Would you yoke an Emmet with a Seraph? If you did, they would make a far more equal pair, than Christ and self. Loath, abhor, detest everything like confidence in yourself, or in your fellow men, or sacraments, or in creeds.

"On Christ the solid rock I stand;
All other ground is sinking sand."

C. H. S.

As for me, I believe my Lord to be just such a Saviour that I can trust my soul, or if I had a million souls, I would freely trust the Lord Christ with the whole of them, and I would say, "I am persuaded that he is able to keep that which I have committed to him against that day." Do not suppose that I speak thus because I am conscious of any goodness of my own. Far from it; my trust is in no degree

in myself, or anything I can do or be. If I were good I could not trust in *Jesus*. Why should I? I should trust in *myself*. But because I have *nothing* of my own, I am *obliged* to live by trust, and I am rejoiced that I do so. My Lord gives me unlimited credit at the Bank of Faith.

C. H. S.

One man says, "My heart is so hard." Well, that is just the *very reason* why you ought to come. If you had not a hard heart you would not *need* a Saviour. Can you soften your own heart? Can you break your own heart? Did not God invite the hard-hearted? Did not Christ come on purpose to seek and save that which was lost? It is just *because* men's hearts are hard that they need a Saviour. God invites all such. He invites "*whosoever*," and you can come along with your hard heart.

D. L. M.

Sinners, in Old Testament times, were saved by looking *forward* to the cross and He who died thereon. Now-a-day sinners are saved by looking *backward* thereto. But after they *are* saved, of course they look to this crucified Christ, seated at the *Father's right hand*.

J. G.

Why you poor wretched sinner, you say, "I cannot be saved, I am not a saint." Who said you were a saint? It is Christ's work to *make* you a saint. "Oh, but I do not repent as I should." It is Christ's work to make you repent as you should, to him you must come for repentance. "Oh, but my heart won't break." It is Christ who is to break your heart, not you who are to break it, and then come to him with it ready broken. Christ is a Saviour that begins the alphabet of mercy at A. He does not ask you to get as far as B, C, D, and promises then to meet you; but he begins at the beginning.

C. H. S.

Come then weary, hungry sinner; you have nothing to do but to *take* Christ. You have not got to bake the bread,

or broil the fish. The bread and fish are broken, blest and ready. Open your mouth and enjoy the food. *Faith* to receive what Christ provides is *all* that is needed. Lord grant it. Take salvation freely. Freely Jesus gives it to you. Take it.

C. H. S.

Suppose the reader's father left a lengthy will disposing of a large estate, while the reader would be interested in its *whole* contents he would be intensely more so in the *paragraph bequeathing him his portion*. In like manner while we are deeply interested in the *whole* of God's word we are infinitely more so with those portions which distinctly bequeath to us salvation through the atonement made by our Saviour substitute Jesus Christ.

T. S. S.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus name.

On Christ, the solid Rock, I stand; all other ground is sinking sand.

Some brethren are a little cloudy in their talk about man's salvation; but when you get to the inner experience of all true believers, they will always tell you that they did not save themselves and they agree that it was not by their own will or merit that they were saved, but by the sovereign grace of God alone.

C. H. S.

Oh, be sure of this, he never sent his prophets to preach to us a salvation which cannot be ours; he never sent his apostles to report to us concerning a mere dream; he never set the angels wondering at an empty speculation; he never gave his Son to be a ransom which will not redeem, and he never committed his Spirit to witness to that which after all will mock the sinners need. No, he is *able* to save: there *is* salvation, there *is* salvation to be had, to be had now, even now.

C. H. S.

The testimony of the Lord is *sure*, making wise the simple. The statutes of the Lord are *right*, rejoicing the heart. The commandments of the Lord is *pure*, enlightening the eyes. Ps. 1, 14, 19, 7.

As I must stand before my judge at last, I feel that I shall not make full proof of my ministry unless I *entreat* you with many tears that ye would be saved. Are all our *entreaties* lost upon you? Sinner, I have *pleaded* with you as a man pleadeth with his friend. Were it for my own life I could not speak more earnestly. Come, I am not to be put off by your rebuffs, my brother. I *entreat* you, I *entreat* you, stop and consider, you rejecting, &c. My brother, I cannot bear that you should do this. The day is coming when you will need a Saviour.

Oh my brother, I cannot let you put away religion thus; I should be worse than a fiend if I did not now, with all love, and kindness, and earnestness, *beseech* you to 'lay hold on eternal life.'

C. H. S.

The "*coming*," here meant, is performed by *desire, prayer, assent, consent, trust* and *obedience*. * * I believe in Jesus, and I say, "If He died for all those who trust Him, I will trust Him, if He has offered so great a sacrifice upon the tree for guilty men, I will rely upon that sacrifice and make it the basis of my hope." That is *coming* to Christ. * * If you are taught of the Father you will know full well what coming to Christ means, but if not so taught I fear that the plainest words will not make you understand.

C. H. S.

All will readily admit that there are on the earth two classes only—the saved and the unsaved (known only to God.) The day is coming when they will be divided "as a shepherd divideth the sheep from the goats," and thenceforth there will be between them "a great gulf fixed," and no further mingling together. Parents do not watch their

children for a certain period immediately after birth in order to ascertain to which of these two classes they belong, knowing full well that all alike are "born and shapen in sin"—on the "left hand." How is the "right hand" position gained, is a question of infinite importance? The answer is accept the righteousness of Him "who bore our sins in His own body on the tree"—the Lord Jesus Christ. T. S. S.

I would say to every person present, whatever his character, if you sincerely seek mercy of God through Jesus Christ you shall have it. C. H. S.

"Then am I to do nothing?"

Absolutely and literally nothing. You must take salvation exactly as the thief on the cross did. He could not turn over a new leaf; his last wretched leaf had been turned in reviling his Saviour. He could not do any work for God, for there was a nail through each hand; he could not run in the way of God's commandments, for there was a nail through his feet. And until you stand still and realize that there is a nail through all your self-righteous activity, and a nail through all your carnal agility, and accept salvation for nothing, knowing that you are saved simply on the authority of the bare Word of God, you will never be saved. We do not look inward to what we feel, nor outward to what we do—but to the Son of man lifted up, and to God's account of how well He is pleased with Jesus. W. P. M'K.

May those who sit in darkness, because they do not understand the freeness of salvation and the easy method by which it may be obtained, be brought into the light by discovering the way of peace through believing in Jesus Christ. C. H. S.

Whenever I have occasion to converse with persons of this state of mind, I do not argue much with them. I set

before them the love of God in Christ, the fullness and freedom of the offer of salvation, and the sincerity of God in revealing it to us, and I urge them *at once* to submit themselves to God; not merely to be *willing* to do so, but *actually to do it*. If they will do this, I know that God will accept them, and that the evidence that He has done so will soon be manifest.

F. W.

Arise, my soul, arise!
 Shake off thy guilty fears;
 The bleeding sacrifice
 In my behalf appears.
 Before the throne my Surety stands;
 My name is written on His hands.

A lady when dying overheard some of her friends say in a whisper, "She is fast sinking," when she opened her eyes and said, "*How can I sink through a rock?*" She was resting on the *Rock of Ages*.

What a profound and glorious scheme the gospel unfolds when *seen aright*! God's Gospel is not the superficial, shallow affair, some seem to think it. The moment the sinner believes, he dies with Christ, and raises with Him—"a new creature."

J. G.

The arbitrator, puts it thus:—"I am most anxious that these two shall be brought together, I love them both: I cannot on the one hand recommend that my Father should stain his honor; I cannot on the other hand, endure that this sinner should be cast eternally into hell; I will decide the case, and it shall be thus: *I will pay my Father's justice all it craves; I pledge myself that in the fullness of time I will suffer in my own proper person all that the weeping, trembling sinner ought to have suffered.* My Father, wilt thou stand to this?" The eternal God accepts the awful sacrifice! What say you, sinner, what say you? Why, me

thinks you cannot have two opinions. If you are sane—and may God make you sane—you will melt with wonder. * *
I have sinned, and he declares that he will suffer for me.

C. H. S.

Do not seek by a course of duties, by reading the Bible, by prayer and attendance on religious observances, and breaking off from your more open transgressions, *to make yourself so good* that God will receive you on account of your moral improvement. There is no such way of salvation revealed in the Scriptures. Your best services, when weighed in the balance of infinite holiness, would only sink you deeper in perdition. Help must come, and can come, only from One mighty to save. If ever you are saved, it will be by free, sovereign grace, abounding to the chief of sinners.

F. W.

All are "condemned already," but only those who believe it reap the advantage of this. Advantage! What advantage can there be in knowing I am condemned already? Much, because only they who believes themselves condemned can claim a Saviour. God has proved us all equally by nature and practice "*under sin*;" He now has placed all of us who believe "*under grace*."

W. P. M.

There is a fountain filled with blood,
 Drawn from Emmanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.

"Then he stood awhile, and looked, and wondered, for it seemed surprising that the sight of a Cross should so affect him. He looked, therefore, and looked again, until the springs in his head sent the waters down his cheeks." Such is the simple, but beautiful language of Bunyan—language that finds an echo in many a heart here; and I have only to wave my hand thus, for hundreds in this house to stand up

and tell, with starting tears, of this mystery, this unsearchable wonder of the Cross. Not only you. Thousands in other lands, thousands of the heathen, who were yesterday enveloped in guilt and wretchedness, are to-day telling of this power of the Cross, and looking, and wondering, and looking again, until their swelling hearts run over, and the floods roll down their cheeks.

C. M.

If you seeking sinner, would but think more of Christ all would be well. You who cannot believe, if you would relinquish your perpetual thoughts about your faith, and even about your sins, and begin to think of him—the Son of God, exalted to be a priest and a Saviour, the Christ whose finished work is all for sinners. * * When your whole heart sets itself upon him and no more upon yourself, you will enter into peace, and enjoy rest for your souls.

C. H. S.

Say, “Do you want to be saved?” “Yes.” Then come and welcome: believe in the Lord Jesus and he is yours. You want Jesus Christ, do you? “Yes.” Come along: he waits to be gracious; he is here present; and all you have to do is to trust in him. I put this in a very simple way, but there is very much in it.

J. G.

There is a Christ for *every one*, and therefore a Christ for *you*. There is pardon for *you*. The Holy Spirit for *you*. Eternal life for *you* inasmuch as Jesus Christ “tasted death for *every man*.”

N. H.

He who never seeks for mercy has certainly never found it. Conscience acknowledges it to be a righteous thing with God that he should not give to those who will not ask. It is the smallest thing that can be expected of us that we should humbly ask for the favors we need; and if we refuse to do so, it is but right the door of grace should be closed so long as we refuse to knock.

C. H. S.

If I did *not* know, in my very soul, that the blood of Jesus Christ his Son cleanseth us from all sin, how could I *dare* to face you with the gospel message? I have not impudence enough to tell you of what might be, or might not be, about which I am uncertain myself. God grant me grace to break stones, or sweep chimneys, sooner than come and tell you a cunningly devised fake, or a tale about which I had no assured certainty, derived from personal knowledge!

C. H. S.

When a man is really restless and concerned about his soul, he has *life* of a kind, compared with the man who is quite indifferent, but he has not *spiritual* and *eternal* life yet. 1 JOHN v. 12. The word of God abounds with illustrations of this. An *awakened* soul is not a *saved* soul. It is admitted however, that a man may possess real spiritual and eternal *life*, with little *light* in the following respects: He may not know *all* that being saved implies, not even that he *has* *eternal* life, thinking that he is only saved for the time being. * * It is *one* thing to be saved, and to have light to know *that* much; another thing to *know* those glorious profound truths, which establish the soul, and furnish further motive power for holiness and active service, namely, that we are one with Christ forever.

J. G.

In many there exists a doubt about the willingness of God to save. They say, "I believe that the blood of Jesus Christ does blot out sin, but is he *willing to pardon me?*" Now, listen to what Jehovah says, for he says it with an *oath*, and to me it is a very startling thing that God should swear, he swears by himself, because he can swear by no greater. Mark that! "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but rather that he turn unto me and live." Over and over again, in all sorts of shapes, he gives us assurance that he delighteth in mercy. Now then sinner, if you say God is unwilling, and Christ is unwilling, and yet the Lord swears that he *is* willing, and Christ dies to prove it—what then, is your unbelief? You charge God with perjury.

C. H. S.

"Much is said on coming to Jesus, but how can I come? He is in heaven and how can I go there to speak to Him? I am told He is also everywhere, but I cannot see Him, and how, then, can I go to Him? If He were but on earth, as He once was, there is no trouble I would not take. I would sell all I possess to pay for my journey; I would travel hundreds of miles. No difficulties should daunt me. I would set off at once. I would go to Him, and push my way through the crowd, as the sick used to do in order to be healed. I would fall down before Him, and lay hold of his garment, or embrace his feet; and I would say, 'Lord Jesus save me! I come not to be healed of blindness, or lameness, or leprosy, but of sin. My heart is diseased with iniquity. I am in danger of God's wrath, and of eternal damnation. Lord save me, I perish!' But, alas! Jesus is no longer among us, and I cannot understand what is meant by coming to Him."

Dear reader, do all this in your heart, and then you will come to Jesus!

A. M.

You know the story of the poor bricklayer, who fell from a scaffold and was so much injured that they brought a minister to him, who said, "My dear man, you have but a short time to live. I entreat you to make your peace with God." The man made answer: "Make my peace with God, sir? It was made for me nearly nineteen hundred years ago, upon the cross of Calvary, by Him that loved me and gave himself for me."

C. H. S.

Yet, when all is done in that direction that is possible, it may bring the weary soul no nearer to the single and simple exercise of faith. "You tell me," he replies, "to *believe*. Will you not teach me and guide me, so that I may believe? I am still in darkness. What *is* the one thing I must do, on the doing of which, as on a pivot, turns the momentous question of my salvation? You still counsel me to believe on the Lord Jesus Christ. But your answer leaves me just where it finds me, in my blindness and bondage." To that

we may reply, it is true that the answer brings no relief. You must accept the answer, and act upon the counsel contained in it. Your personal faith must lay hold of Christ as *your* Saviour. Then will your darkness be at once dispersed and your bondage broken. "Why did you not tell me this before?" exclaimed one recently brought into the fold of Christ. His pastor replied, "My dear friend, I have been telling you that all along, through the season of your conviction. Now that you have experienced it, it seems simple enough to you."

W. S. M'K.

Do not believe in *any* teachings which bids men sit down and find peace in the idea that they need not *strive* to enter in at the straight gate of truth. My brethern, if grace has ever come to you, it will arouse you from lethargy, and lead you to go to Christ, and you will be most earnest, with all the activity of your spirit, to search for Him as for hid treasure. * * Once get a mind on the wing with a holy earnestness and solemn thoughtfulness, and we do believe, with God's grace, that it will, ere long, be brought to a saving faith in Christ.

C. H. S.

It is clear that all the readiness required on man's part is a *willingness* to come and receive the blessing which God has provided. There is *nothing else* necessary; if men are *willing* to come, they *may* come, they *will* come. Where the Lord has been pleased to touch the will so that a man has a desire towards Christ, where the heart really hungers and thirsts after righteousness, that is all the readiness which is wanted. Willingness to come is everything. A willingness to cast the soul on him, a preparedness to accept him just as he is, because you feel that he is just the Saviour that you need—*that is all*.

C. H. S.

It is of the last importance, to be clear as to the fact, that it is the work of Christ *without* you, and not the work of the Spirit *within* you, that must form the sole ground of

your deliverance from guilt, and of peace with God. You must beware of resting your peace on your feelings, convictions, tears, prayers, or resolutions. You must *begin* with receiving Christ; and not make that the *termination* of a course of *fancied* preparation. Christ must be the Alpha and Omega. He must be everything in our salvation, or He will be nothing. Beware lest you fall into the common mistake of supposing, that you will be more welcome to accept of Christ, when you are brought through a terrible process of "law-work." You are as welcome to Christ now, as you will ever be. Wait not for deeper convictions of sin, for why should you prefer conviction to Christ? W. R.

Now, is it not a common question of the heart, "Will God have compassion on *me*?" His almighty power to save is not doubted. But, "Has He the love and compassion for me which will induce Him to *save me*?"

Let me ask my reader, which is the greater offence, to question a person's ability? or, to question his kindness? Supposing one were to prefer a petition to a sovereign, and express on that petition this sentiment: "I do not doubt your power to relieve me; but I altogether mistrust your pity and your kindness." With such a petition, would he be likely to succeed with man?

The proof of His willingness is the fact of His having given His own Son to die. This is God's universal proclamation of His readiness to save. When you meditate on Christ lifted up on the Cross, you are contemplating the one great evidence that God has given of His wondrous love for the ruined sinner. H. W. S.

Christ asks no preparation of any kind whatsoever, legal or evangelical, outward or inward,—in the coming sinner. And he that will not come *as he is* shall never be received at all. It is not "exercised souls," nor "penitent believers," nor "well-humbled seekers," nor earnest "users of the means," nor any of the better class of Adam's sons and daughters:

but SINNERS, that Christ welcomes. "He came not to call the righteous, but *sinner*s to repentance." H. B.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

Says one, "O that I could but embrace him! Oh that he were mine! If I could but find rest in him, I would give all that I have." Then be assured that Jesus is close to you: your prayers are in his ear; your tears fall upon his heart; he knows all about your difficulties, all about your doubts and fears, and sympathies in the whole, and in due time he will break your snares, and you shall yet with joy drink water out of the wells of salvation. C. H. S.

Have you, my reader, occupied yourself for even a few minutes in meditating on this wondrous subject,—the *Lord Jesus Christ*? You may have thought about your sins. You may still be troubled about your past life. You may be making resolutions as to the future. But have you given deep anxious consideration to this great question, Whose *Son* is Christ?

Many a soul is kept in doubt and anxiety, because it does not ponder over and weigh the answer to this all-important enquiry. Jesus is the Son of God—the Son of the living God: and because He is, and ever was, the only-begotten of the Father—equal with Him—the brightness of His glory, and the express image of His person,—because Jesus is, and ever was, the mighty God, the Creator of all things, the Sustainer of all things,—therefore it is that His death upon the cross is so efficacious, so complete and eternal an answer for sin,—of such infinite value to God." H. W. S.

And even those sermons and publications which clearly and forcibly enough set forth the gospel truths relating to

sin and salvation, and duly emphasize the ability and willingness of Christ to save the lost, fail, nevertheless, at the central and vital point in the scheme of divine wisdom and grace. They do not present and urge, with sufficient distinctness, the one paramount truth, on which, as on a pivot, turns the salvation of the soul. Inquirers are, indeed, exhorted to *believe*. On that word, and around it, preacher and author linger, illustrating the significance, and urging the necessity of *believing*. But so much of other counsel is given, and withal made so prominent, that it often obscures, if it does not contravene, the scope and sufficiency of simple *faith in Christ*.

W. S. M'K.

"The Son of man was so lifted up, that whosoever believeth in Him should not perish, but have everlasting life. It is your part simply to lay hold of the proffered boon. You are invited to do so ; you are intreated to do so ; nay, what is more, you are commanded to do so. It is true you are unworthy, and without holiness no man can see God ; but be not afraid, only believe !

W. R.

Our matured conviction is that the great thing needed at present is not so much revival sermons, or revival prayer-meetings, as *revival truths* ; and as the very essence of that truth is "*the gospel of God concerning his Son Jesus Christ our Lord*." He will prove the most effective preacher in bringing about a holy, deep, spiritual revival, who gives the greatest prominence to these great facts:—"That *Christ died* for our sins according to the Scriptures ; and that He was buried ; and that He *rose again* the third day according to the Scriptures."

W. R.

But in a few nights she came back wringing her hands as before, and to my utter horror, in spite of all that had been said about Christ's finished work came out with : "*The Lord will surely never put me among the profane ?*" Shew-

ing that any miserable little peace she had, was derived from the fact, that she was different from the *profane*, and *not* from the fact, that *Christ died for her sins*, and taken them away for ever.

J. G.

I labor especially to convince them that all the difficulties which oppose their salvation lie in their *own* hearts—that Christ is *willing* to save them—but they are unwilling to be saved in *his way*, and therefore are without excuse. E. P.

Sinner, remember this, *none ever yet obtained an interest in Christ but unworthy creatures*. If you are ready to be forgiven, He is “ready to forgive.” If you are *willing* to be saved, He is *willing* to save you.

T. B.

The Cross ! what an exhibitōn does it give of the value of the soul ! The Cross ! what an admonition there of the miseries of the damned ! Devouring flames, chains of darkness, howlings of despair, I need you not—the Cross where Jesus bleeds to save us, gives me a more terrific idea of hell than you can. The Cross ! what an awful lustre does it pour upon the justice, the holiness, and the severity of God ! Above all, the love of God—how dazzlingly, with what surpassing brightness, does not that shine there—sending a heavenly effulgence all over this dark world, down even to the gates of hell ! I ask again, can this Cross be viewed with indifference ? Is it strange that the Cross has power to rouse and stir the heart ?

C. M.

There is no *other* name, no *other* nature, no *other* blood, no *other* merits, no *other* person to be justified and saved by, but Jesus Christ. All the tears in the world cannot wash out one sin, nor can all the grace and holiness that is in angels and men combined, purchase the pardon of the least trans-

gression. All remission is *only* by the blood of Christ. There is no way under heaven to be interested in Christ, *but by believing*. *He that believeth shall be saved*, let his sins be ever so great, and he that believeth not shall be damned, let his sins be ever so small. SMOOTH STONES.

Remember that heaven is before you, and Christ the only door to it; hell beneath you, and Christ alone is able to deliver you from it; the devil behind you, and Christ the only refuge from his wrath and accusations; the law against you, and Christ alone able to redeem you. J. C. R.

You should be in *earnest* about seeking God. He was in *earnest* when He gave His Son to die for sinners. Christ was in *real earnest* when He hung upon the cross and died for you. D. L. M.

The only thing is that we do hold on to Jesus Christ, through thick and thin, through foul and fair, up hill and down dale, in the night and in the day, in life and in death, in time and in eternity; that we do steadfastly believe that Jesus of Nazareth, who died upon the cross, is the Messiah of God, yea the Son of God. C. H. S.

Let us get back to the simple gospel—*Christ died for our sins*. We must know Christ at Calvary, as our substitute, as our Redeemer and the moment we accept of Him as our Saviour and our Redeemer, then it is that we become partakers of the gospel. The moment I believe on the Lord Jesus Christ as my substitute, as my saviour, that moment I get light and peace. I know some people say, "Oh, it is not Christ's death, it is Christ's life. Do not be preaching so much about the death of Christ, preach about his life." Ah! my friends, that never will save any one. Paul says, "I de-

clare unto you the gospel. Christ *died*”—not Christ lived—
 “Christ died for our sins; who his own self bore our sins in
 his own body, on the tree.” Now, when I accept of Christ
 as my Savior, as my substitute, then I am justified from all
 things which I could not be by the law of Moses.

WORDS OF LIFE.

Christ alone gives the invitation to “*Come.*” Prophets,
 apostles and ministers direct men to go to the saviour; the
 Father speaking from heaven, and the spirit speaking in the
 heart, concur in the same instruction. All who come to Him
 are released from condemnation.

T. S.

How sweet the name of Jesus sounds
 In a believers ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fear.
 It makes the wounded spirit whole,
 And calms the troubled breast;
 'Tis manna to the hungry-soul,
 And to the weary rest.

So powerful was she moved that she exclaimed “What,
 Jesus, is that all ? Is that all ? Simply to believe—to believe
 and leave all to Thee ! Thy blood blots out all ! Oh, Lamb
 of God ! Lamb of God !” She fell on her knees before
 the Lord and wept. Jesus became the sole object of her
 faith, her love and admiration. Christ became her Saviour,
 her strength, her life and her all.

MEMOIR OF MADAM FELLER.

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FEELING.

While I was coming to Christ I did not know that I was coming ; and when I looked to Christ, I scarcely knew whether it was the right sort of a look or no, but then I *felt* at last that Jesus had healed me, then I *knew* what I had done.

C. H. S.

You see the cross as bringing salvation very near ; but not so absolutely close as to be in actual contact with you as you are ; not so entirely close but that there is a little space, just a handbreadth or a hairbreadth, to be made up by your own prayers, or efforts, or feelings ? “Everything,” you say, “is complete ; but, then, that want of feeling in myself !” Ah, there it is ! There is *the little unfinished bit* of Christ’s work which you are trying to finish, or to persuade him by your prayers, to finish for you ! That want of feeling is the little inch of distance which you have to get removed before the completeness of Christ’s work is available for you !

The consciousness of insensibility, like the sense of guilt, ought to be one of your reasons for trusting him the more, whereas you make it a reason for not trusting him at all. Would a child treat a father or a mother thus ? Would it make its bodily weakness a reason for distrusting parental love ?

H. B.

It is not he that *feels* and believes, but he that *believeth* on the Son of God hath everlasting life. Act on the presumption that Christ’s words are true.

D. L. M.

Shall I tell you what I frequently meet with ? I have talked with a person, and said, "Can you trust in your works ?" He answers, "Oh, no, sir, I can never do that." "Well," I ask, "Can you come to Christ, and take the righteousness of God ?" "Well, sir, no ; I do not feel enough my own emptiness." Look ! This man is going to bring his own emptiness to help him. He actually thinks that, if he has not any *righteousness*, his own *emptiness* is good for something ; and, if he can get to feel that, he will come and bring his feelings of emptiness to commend him to Christ.

C. H. S.

"No," says one. "I am not prepared." Prepared ! Sir ? Then you do not understand me. There is *no* preparation needed ; it is, *just as you are*. "Oh, I do not *feel* my need enough." I know you do not. But what has that to do with it ? You are commended to cast yourself on Christ. Be you never so black, or never so bad, trust to Him. He that believeth in Christ shall be saved, be his sins never so many ; he that believeth not shall be damned, be his sins never so few.

C. H. S.

Putting the cart before the horse, is a very absurd thing, but many do it. Hear how people will say : "If I could feel joy in the Lord I would believe." Yes, that is the cart before the horse, for joy is the *result* of faith, not the reason *for* it. "But I want to *feel* a great change of heart, and then I will believe." Just so ; you wish to make the *fruit* the *root*. "Believe in the Lord Jesus Christ," that is the root of the matter ; change of life and joy in the Lord, will spring up as a gracious fruit of faith, and not otherwise. When will you discriminate ?

C. H. S.

God is waiting to give it to you *all for nothing*, without a feeling in payment, without a prayer as the condition of it, just as the widow's friend dealt with her debt. That it might be of grace, it was made to be by *faith*, not by *attainment* either in intellect or feeling. This is the impression

that has been sometimes left upon my mind, after having heard the gospel stated—that faith is the condition which God has demanded from the sinner, in order that he may be saved—that the great Physician will heal the most wretched, sin-burdened soul, but he must receive faith as his *fee*. Now this, as you have no doubt found, would be the most difficult of all fees to procure. Feeling is hard to get up, but faith is harder. *Faith is the mere apprehension of grace—thankfully accepting what God has already freely given.* Faith puts God in the chief room as the giver, it being more blessed to give than to receive, and lets Him do everything, man being the silent and passive receiver of blessing. Faith has to do, not with what I feel toward God, but what God feels toward me, what He has done for me, and what He has told me.

W. P. M.

Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he *felt* his sins forgiven. "No," said the great reformer, "*I don't feel that they are forgiven*, but I know they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt *feel* saved;" but, "Believe on the Lord Jesus Christ, and thou *shalt be* saved." No one can *feel* that his sins are forgiven.

A. M.

It is more easy to see that you are *lost*, than to see that you are *saved*. You have the help of conscience to believe that you are lost, whereas you must believe first the bare statement of the Word of God that Christ has done all to save you, *before* a consciousness of safety comes in to corroborate it. In the former case the Bible corroborates conscience, in the latter case, conscience corroborates the Bible. Hence, anxious people often say, though absurdly, "If I could *feel* that I was saved, I would believe." We do not speak in this way with regard to worldly matters. We believe good news *before* we *feel* happy.

J. G.

Some of the best of Christians do not know the exact point at which they were converted; it was a gradual process, from the green blade to the ripe ear, and they cannot tell exactly when the actual fruit of faith was formed in them. Some of the most thoughtful minds are not jerked on a sudden into religion, but are brought gradually into light, even as the noon of day draweth on by degrees. With many there was at first nothing but a little blade, you cannot tell whether it is not grass and grass only; then feelings look like a natural emotion caused by the fear of hell, and this might lead to nothing effectual. Then follows a little belief, so formed as to be like the wheat-ear of faith, it takes time for some persons before they shew the full corn of assured faith in Jesus. * * For my part, I am glad even to perceive a faint desire, a feeble longing after mercy. C. H. S.

We are accustomed to suppose that God's feelings towards us vary according to our own; that when we are in a lively spiritual frame of mind he regards us with more complacency than at other times. This is not the case. The feelings with which God regard us do not fluctuate like ours.

E. P.

I have seen a convicted sinner trembling like an aspen leaf from head to foot, in view of his condition, and yet his intolerable sorrow was that he could not feel at all. T.W.T.

The work on the cross has made peace with God, and made it for *you*. It is done, and done for *you*. You may not have the *feeling* of it—you may not *enjoy* (because, in truth, you do not fully *believe*) what Christ has done for you; but the *enjoyment* of salvation is one thing, and salvation itself quite another. The *latter* you have; the former you have not. Christ's *work* has done the one, your *faith* in that work has not yet done the other. Christ's work gives you peace with God; your belief in that work gives you the *enjoyment* of that peace. Remember this distinction, and never confound the two things.

F. W.

Suppose a very poor man had a mortgage on his house for \$1,000, on which he found it impossible to pay one dollar. He has a wealthy uncle to whom he frankly states his case, and pleads for aid. The uncle, in whom he has confidence, promises to pay the mortgage the day it becomes due. *This news* fills him with a joy that was not there the moment before. The *news* was the *cause* of the joy. Why, I would ask, should the unconverted look within for joyful feelings *before* they accept "the gift of God, which is eternal life, through Jesus Christ our Lord?"

T. S. S.

I know how I ought to feel, and I know how wrong it is to feel as I do; but that does not help me to feel otherwise
 * * I know too that all this is necessary for my good. I know Christ is near me, though I cannot perceive him, and that, in his own time, which will be the best time, he will set my feet on a rock.

E. P. DIARY.

You never have any sense of your need of Christ unless he gives you that sense of need. That is as much his work as full assurance is. The first breath, the first pang that indicates life, is as much the divine work as the songs of angels or perfect saints before the throne.

C. H. S.

What a hopeful state of heart is yours, my dear reader, if you are now honestly desirous to know the truth, and intensely anxious to be saved by it ! It is well indeed for you if your soul is ready, like the photographer's sensitive plate, to receive the impression of the divine light, if you are anxiously desiring to be informed if there be indeed a Saviour, if there be a gospel, if there be hope for you, if there be such a thing as purity and a way to reach it ; it is well, I say, if you are anxiously, earnestly desiring to know
 * * seeking to find Christ.

C. H. S.

After having heard a preacher of the gospel describing the awful state of unsaved people, and giving a solemn exhortation to be saved immediately, said, with great surprise, "*But what is it all about? I feel as happy as a bird.*" She really could not understand that anything the man had been saying had any reference to her. W. P. M.

We do not *feel* our sins are gone,
But *know* it from Thy word alone;
We know that Thou our sins didst lay
On Him who has put sins away.

Stop trying. The more you try the more you want. Feeling does not come by trying; it come always unsought * * God calls you to two things, (1) Trust in Him, (2) Consecration to Him. Give yourself to Him leaving Him to bring you the fruits of joy peace and hope.

CHRISTIAN WEEKLY.

Very frequently God teaches this to the minister, by leading him to see his own sinful nature. He will have such an insight into his own wicked and abominable heart, that he will feel as he comes up the pulpit stairs that he is not fit to sit in the pew. C. H. S.

"I want to feel this," says one. Are thy feeling better than God's witness? * * I have no evidence this day that I dare trust in concerning my salvation but this, that I rest on Christ alone with all my heart, soul and strength. "I have asked for faith," says one, well what dost thou mean by that? To believe in Jesus Christ is the gift of God, but it must be thine own act as well. Dost thou think God will believe for thee, or that the Holy Ghost believes instead of us? What has the Holy Spirit to believe? Thou must believe for thyself, or be lost. C. H. S.

Mr. Moody gave an address on the subject of "Feeling versus Faith," called out by a note from a lady who had come many miles to attend the meetings with the hope of finding Christ, but who found herself without any sense of conviction of sin. "It is not he that feels and believes, but he that believeth in the Son of God hath everlasting life." Act on the presumption that Christ's words are true.

Do you know how I can feel more anxiety for the souls of others, and how I can feel more deeply on the subject myself?

Stop trying. The more you try to feel the more you want. Feeling does not come by trying; it comes unsought. You want to be struck down like Saul of Tarsus, and see a bright light, and hear a voice, and be appalled and blinded, and come again into the light. God only converted one out of many by any such process. God calls you to two things: (1) Trust in him; (2) Consecration to him. Give yourself to him; accept his gift of himself to you; and then go about your daily duties as he opens them to you, doing them because he calls you to them, and leaving him to bring you the fruits of joy, peace, hope, etc., in his own good time and way. Feeling of the buds never made the fruit grow; go to work at the roots and the fruit will come of itself.

CHRISTIAN WEEKLY.

"I CANNOT FEEL I am saved."

Neither do I: but, thank God, I KNOW IT, simply because He says so in His Word, and I am confident He always speaks the truth. Salvation is not through our feelings, but through faith in what Jesus did for us (Rom. i. 16). Jesus *felt* the weight of sin when He exclaimed, "My God, my God, why hast thou forsaken Me?" (Matt. xxvii. 46). Now, as you read these lines, believe on Him who bore sin's penalty, and with the young man you will be able to say, "GOD SAYS I AM SAVED, AND IT MUST BE TRUE."

A. M.

Truly blessed is the station,
 Low before His Cross to rest;
 And to know, in God's salvation,
 How my soul is fully blessed.

We do not *feel* our sins are gone,
 But *know* it from Thy word alone;
 We know that Thou our sins didst lay
 On Him who has put sin away.

"But it is one thing to say that true faith in Jesus exists in the heart, and another thing to say that God must not be believed until after a person shall have felt the effect of what he affirms. God must be believed at once, and upon His word. The feeling of what He declares must therefore *follow* and not *precede* belief in His word. The believer will then say, *I feel because I have believed* ; and not '*I believe because I have felt*."

C.

Most anxious inquirers seem to think that we have to fight against ourselves in order to be saved, whereas we fight against ourselves because we are saved. We have a race to run, but it is not *to* the cross, it is *from* the cross. Man's way is to believe *because we feel* : God's way is to feel *because we believe*, and believe because God has said it. Dr. Chalmers says, "Yet come the enlargement when it will, it must, I admit, come after all through the channel of a simple credence giving to the *sayings of God*, accounted true and faithful sayings. And never does light and peace so fill my heart as when like a little child, I take up the lesson, that God hath laid on His own Son the iniquities of us all."

W. P. M.

We do not *feel* our sins are gone,
 But *know* it from Thy word alone ;
 We know that Thou our sins didst lay
 On him who has put sin away :
We take the guilty sinner's name,
The guilty sinner's Saviour claim.

I remember visiting a woman; years ago, whom I never could comfort till she came to die, and then she died triumphantly. I said to her, "What do you come to the chapel for? What is the good of it if there is nothing there for you?" "No," she said, "still I like to be there. If I perish, I will perish listening to the precious word," "Well, but why is it you remain a member of the church, as you say you are not a saved soul?" "Well," she said, I know I am not worthy but unless you turn me out I will never go out, for I like to be with God's people." I asked her to sign a paper stating that she did not love Christ. She looked horrified and said that she would not sign such a paper for five thousand worlds.

C. H. S.

If you cannot go to Christ on *feeling*, go to Christ on *principle*, that is to say, "I do *feel* my need of Him, I do not *feel* my wants as I know I ought; but I am fully satisfied He is the *only* Saviour for sinners."

HOWELS.

Well, if the Lord has made you long after holiness, there is in your heart already the embryo of grace, the seed of everlasting life. Ere long you shall rejoice that you are born again, and have passed from death into life. "Oh," say you, "I wish I could see that, I wish I could *feel* it!" I do not believe that any utterly graceless person ever could have hearty, earnest, intense longings after holiness, for its own sake. Man, if thou wouldst get the joy and peace, that is to come out of this fact, I have to say to thee very much what Jesus said to the poor man at Bethesda, he said: "Take up thy bed and walk."

C. H. S.

Again and again we hear the remark, "I don't feel anxious enough," or "I don't feel sorry enough." Such have read or heard of some who were in great darkness of soul and they imagine that they must go through a similar ex-

perience. They are very unlike the woman who, when asked how she got through the "slough of despond" (mentioned in Bunyan's Pilgrim's Progress), replied, "I did not go that road at all; I went straight to the Cross."

Don't think of your anxiety, or want of anxiety, but ask yourself—"Is God willing to save me now?" Again and again in His Word He declares that His desire is that you should not perish, but be eternally saved. Cease occupying your mind with your feelings, "Believe on the Lord Jesus Christ, and thou shalt be saved,"

A. M.

And when the young lady asked me, if it was not necessary that she should see in herself the proofs of true faith, in order to be sure that she believed in Jesus, I observed, that though these proofs were indispensable as evidence and sensible demonstration of faith, they could never appear till after the existence of divine faith in the soul, and then only as consequences of that true faith.

C. M.

A dear old Christian, on hearing persons speaking of their feelings, used to say,—“Feelings! Feelings! Don't bother yourself about your feelings. *I just stick to the old truth that Christ died for me, and He is my surety right on to eternity, and I'll stick to that like a limpet to the rock.*”

I long waited for such a sense of sin as would make me a *worthy* object of God's mercy; but I waited in vain. I at last felt that it was my *duty to believe*. I cast myself on the compassion of the Saviour as a *poor, blind, hardened, helpless* wretch; and that moment found joy and peace in believing.

MRS. SARAH L. SMITH, (Missionary).

My father was a good man as was in all the parish, but he could not say he was *saved*; no, not even when dying. At that solemn moment he was very anxious for some

token—.” “Token ! what do you mean, pray ?” “Mean ! Why I mean he expected and wished to see, or hear, or feel *something*, to assure him that he was going to heaven, but he got nothing—no token.” J. G.

Luther writes, that the devil said to him on one occasion “Martin, do you feel that you are saved ?” And Luther replied, “No, I do not, but I am quite as sure of it as if I did. Get thee behind me, Satan.” His assurance sprung from his faith, and not from his feelings. We are not commanded to feel, or to believe, that we are saved ; or, that we have been born again ; or, that we are included in the sovereign and electing purpose of God, but to believe on the Lord Jesus Christ. In doing this, we confide to him our souls, and trust him to *do* for us that which he is both able and willing to perform.

W. S. M'K.

But you say, ‘I *do* believe, yet I cannot *feel* that my sins are forgiven, and that I have eternal life.’ Now you are making a *Saviour* of your *feelings*. You would *believe* what God says if you could only *feel*. Does not this show that you do *not* believe ? The Lord Jesus does not say, if you *feel* it you have everlasting life, but if you *believe* it. Here is your stumbling-block ; you do not believe Him. If you would only *believe* first, you would *feel* afterwards: this is *God's* way. *You* want to *feel* first, then you will *believe*: this is *your own* way. *You* will never have peace till you reverse the order. ‘Only believe.’

F. W.

People often say, though very absurdly, “if I could *feel* that I was saved, I would believe.” We do not speak in this way with regard to worldly matters. We believe good news before we *feel* happy. You *hear* a law suit has been decided in your favor, and you rejoice in consequence. You have heard on the authority of God's own word that Christ died for sinner. You are a sinner and why do you not rejoice at the “good news ?”

J. G.

Now, God says that He so loved us that He gave us Jesus, and all that we have to do is to believe in Him. Of course you believe that He came and died; but did you ever believe that God gave Him to *you*? "Ah!" you say, "I wish I could *feel* that." But God does not ask you to feel it. He states what He has given to you, and asks you to believe Him. "God so loved the world that He gave His only begotten Son," whether you believe it or not. W P. M.

There seem to be many, in our day, who are seeking God. Yet they appear to be but "feeling after him, in order to find him," as if he were either a distant or an "unknown" God. They forget that "he is *not far* from every one of us;" for "in him we live, and move, and have our being." C. H. S.

Peace with God is ours by our simple acceptance of it through faith. Christ Jesus "having made peace through the blood of the cross," our reconciliation with the Father is already accomplished. Faith has only to *accept* it and *rest* in it as a part of the Redeemer's finished work. Here is a matter of *fact*, not a matter of *feeling*. Faith does not *create* anything, or *change* anything; it simply apprehends what *is* and counts it true.

"The lightning's flash did not create
The lovely prospect it revealed;
It only showed the real state
Of what darkness had concealed."

"O Lord, open then mine eyes, that I may behold wondrous things out of thy law." The wondrous things are *those* already—atonement, redemption, peace,—all these are accomplished realities, standing for their support alone on the cross of our Lord Jesus Christ. We only need sight to behold them, and a believing trust to rest in them.

A. J. G.

During some special meeting being held in the church, of which the writer is a member, the pastor, apparently somewhat discouraged at the frequency with which he met the complaint of lack of *feeling*, gave an address on "*this feeling*," as he somewhat angrily called it, stating among other things, that the word "*feeling*" occurred only twice in the New Testament, &c. Immediately on finishing his address she stepped off the platform and asked an inquirer, sitting on the front seat:—"How do you *feel*?" "I hope you *feel* better."

Did not the Israelites *feel* themselves cured the moment they looked at the serpent of brass? Some however of the most spiritual minded Christians, cannot name even the year, in which they crossed that mysterious line "out of darkness into his marvellous light." Truly:—

"God moves in a mysterious way,
His wonders to perform."

T. S. S.

"If I could only *feel* it," as a young officer said to me, when I pressed on him that enough had been done on the cross to save his soul.

"But," I said, "you have not got to *feel* it, but *believe* it. You may be *saved* without *feeling*. I *believed* in Christ for about a fortnight before I knew that I was saved. I might have known it at *once*, only I was waiting to *feel* saved. At last I said, 'Well, if I don't *feel* saved until I find myself in heaven, still I'll rest solely on *the word of God*. God hath said in that Word, He that believeth on the Son *hath* everlasting life. I *know* that now I do believe in Christ; I *used* to trust in my *prayers*, or *something* that I could do *myself*; but I don't trust in *anything now* except Christ, and His work on the cross, for my salvation; *therefore* I have everlasting life. God says I have.' Then Satan whispered 'Do you *feel* you have everlasting life?' I could not say I felt it. 'Then you cannot have it,' whispered that arch-liar! I remembered, IT IS WRITTEN, 'He that *believeth* on the Son *HATH* everlasting life.' I *knew* that I really believed in Christ; THEREFORE I had everlasting life, whether I *felt* it or not. God said I had, and I surely must be right in *believing Him*, despite every feeling.

T. W. T.

EXPERIENCES.

She assured me she was not afraid to die—it was a debt we all must pay—she had lived long enough in the world and was not unwilling to leave it. * * But after some hesitation she proceeded to tell me what she seemed to think I ought to have known before, that she was a member of the church, had been baptised and confirmed and attended the sacraments, etc., etc. * * She told me that when she sent for me the day before she had not the least doubt but what she was a good Christian and she had *never in her life felt any misgiving on that point.* * * I endeavored to shew her the perfect nature of Christ's finished work as a foundation for her hope; and, as a consequence of it, the freeness with which the Father receives and justifies the believer. She appeared for a while to be mentally struggling to comprehend the new, the great idea, and then she said, "*Do you mean, sir, that I may believe in Christ and be saved?*" That I, sinful and guilty as I am, would be freely accepted of Him? And this is all that is necessary after a long life of sin?" * * She was filled with wonder and amazement. * * I saw her again the next evening, and discovered at once that, being justified by faith, she had peace with God, through our Lord Jesus Christ.

W. H. L.

I feel that my race is nearly run. I have, indeed, tried to do my duty. Yet all this avails nothing. I place no dependence on anything but the righteousness and death of Jesus Christ. I have never enjoyed the raptures of faith vouchsafed to many Christians. I do not undervalue these

feelings, but it has not pleased God to bestow them upon me. I have, however, a confident hope that I am accepted in the Beloved.

F. W.

I could not find out *what* faith was; or *what* it was to believe and come to Christ. I read the calls of Christ to the *weary* and *heavy laden*; but could find no way in which He directed them to come. I thought I would gladly come if I only knew how; though the path of duty were never so difficult. I read Stoddard's *Guide to Christ*, and my heart rose against the author, for though he told me my very heart all along under convictions, and seemed to be very beneficial to me in his directions; yet here he seemed to me to fail—he did *not* tell me anything I could *do* that would bring me to Christ, but left me as it were with a great gulf between me and Christ, without any directions to get through. For I was not yet experimentally and effectually taught that there could be no way prescribed whereby a natural man could, of his own strength, obtain that which is supernatural, and which the highest angel cannot bestow.

D. B.

I wanted, forsooth, to be encouraged to hope for an answer of peace by some merit of my own, and so felt unwilling to approach the throne of grace when I had been guilty of anything which lessened my stock of goodness. * * If I attempt to perform any duty, I am afraid it is only an attempt to build up a fabric of my own; and if I neglect it the case is still worse.

E. P.

Save me O God! for the waters are come into my soul. I sink in deep mire, where there is no standing. * * I am weary with my groanings. All the night make I my bed to swim. I water my couch with my tears. My tears have been my meat day and night, while they continually say unto me: Where is thy God? * * Will the Lord cast me off for ever? and will he be favorable no more? Is his mercy

clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Has he shut up his tender mercies? * * I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. * Wait on the Lord: be of good courage and he shall strengthen thine heart: wait I say on the Lord. * * The Lord taketh pleasure in them that fear him, in those that hope in his mercy. * * The Lord is nigh unto all them that call upon him, to all that call on him in truth. He will fulfil the desire of them that fear him: he will also hear their cry and will save them. Hear me speedily, O Lord! my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Take not thy Holy Spirit from me. Restore unto me the joy of thy salvation. Why art thou cast down, O my soul! and why are thou disquieted in me? Hope thou in God: for I shall yet praise him. Come and hear, all ye that fear God, and I will declare what he has done for my soul. The Lord is my shepherd I shall not want. Yea, though I walk through the valley of the shadow of death, I shall fear nō evil, for thou art with me; thy rod and thy staff they comfort me. Bless the Lord, O my soul; and all that is within me, bless his holy name.

DAVID.

'Tis a point I long to know—
 Oft it causes anxious thought—
 Do I love the Lord, or no?
 Am I His, or am I not?

* * * * *

Let me love Thee more and more,
 If I love at all, I pray;
 If I have not loved before,
 Help me to begin to-day.

REV. JOHN NEWTON.

I have heard a great deal said against that hymn. But I have had occasion to sing it myself sometimes, so I cannot find much fault with it.

C. H. S.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. * * Oh that I knew where I might find him! that I might come even to his seat! I would order my course before him, and fill my mouth with arguments. * * Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. * * Wherefore I abhor myself, and repent in dust and ashes.

JOB.

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of His salvation know,
And seek more earnestly His face.

I hoped that in some favored hour,
At once He'd answer my request;
And, by His love's constraining power,
Subdue my sins, and give me rest.

* * * * *

"Lord, why is this?" I trembling cried—
"Wilt Thou pursue Thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou may'st seek thy all in me."

REV. JOHN NEWTON.

But I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that I do, If then I do that which I would not, I consent

unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For the good that I would I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

* * * * *

I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day. PAUL.

Not a care is hovering o'er me.
Not a shade is on my brow,
For my soul is stayed on Jesus,
And my trust is in Him now.

Yes, sweet Saviour, thou art with me,
And I revel in thy love,
For I know, *complete in Thee*, Lord,
I shall dwell *with Thee* above.

MRS. DENNING.

We are inclined to believe that this enduement of the Spirit has often been confounded with conversion, in the experience of good men. When we hear of Dr. Chalmers, Leigh Richmond, or William Haslam preached the gospel several years before they were really converted, we seriously question the statement, even though these men may have expressed such an opinion themselves. They had during these years honestly believed on the Lord Jesus Christ and "confessed him with the mouth," and therefore we must think that had they been called out of the world they would have been saved. But all this time they may have lacked the witness and power of the Spirit, and therefore exercised a comparatively barren ministry.

A. J. G.

DIARY—May 10, 1739. Was exceedingly melancholy.

May 11—Felt still more miserable.

May 12—Was, if possible, still more gloomy and depressed than yesterday. Could only wander about from place to place, seeking rest, and finding none. E. PAYSON.

A friend with whom he had been conversing on his extreme bodily sufferings and his high spiritual joys, remarked —“I presume it is no longer incredible to you, if ever it was, that martyrs should rejoice and praise God in the flames and on the rack?” “No,” said he, “I can easily believe it. I have suffered twenty times—yes, to speak within bounds—twenty times as much as I could in being burnt at the stake, while my joy in God so abounded as to render my sufferings not only *tolerable but welcome*.” * * * Were the whole world at my feet trying to minister to my comfort, they could not *add one drop to my cup*.” E. PAYSON

Hear me, O Lord, hear me that this people may know that thou art the Lord God. * * Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. * * Then Jezebel sent a messenger unto Elijah saying &c. * * Then he arose and went for his life. * * A day's journey into the wilderness, and came and sat down under a juniper tree and he requested for himself that he might die. * * O Lord take away me life. * * And it came to pass. * * There appeared a chariot of fire, and horses of fire, and Elijah went up by a whirlwind into heaven.

I still live, and am in as good health as perhaps I ever was; well would it be if my soul were in as good state as my body. I *think* I trust in the Lord Jesus, and I *cannot* say that I ever get further than to cast my perishing soul

from day to day on the Savior of sinners. What I have always lamented, as the great crime of which I am constantly guilty, is want of love to Christ. That fervency of spirit which many enjoy, that constant activity in the ways of God, and that hunger and thirst after righteousness which constitutes the life and soul of religion, I scarcely feel at all; or if I do perceive a small degree of it, its continuance is so short, and its operations so feeble, that I can scarcely consider it as forming a part of my character. I live a kind of mechanical life, going through the labors of each day as I should go through any other work, but in a great measure destitute of that energy which makes every duty a pleasure. W.C.

I cannot accuse myself of indulging in any known sin, or neglecting any known duty; but I am so lifeless, so little engaged in religious things, that I seem to believe as though I believed not.

E. P. (DIARY.)

An extract from a private letter to the author :—The Lord in mercy had called me, and revealed his precious salvation to my soul, at the end of my fifteenth year, in the very midst of that heathen darkness which hovers over the Lutheran Church in Germany. I had no teacher but the spirit and God's Word; the struggles were long and fearfully hot, but at the end of six months I found that precious peace which passeth all understanding. I talked to every one about Jesus Christ—to my father, mother, brothers, sisters, school-mates, and neighbors. * * They all laughed at me, called me mad, and scorned me. But oh, I was so happy; and the wilder the storm around me raged, the deeper and deeper was my happiness within. * * My father was an infidel, when he knew death was approaching I would in keen anguish of heart throw myself at his feet embrace his knees, and plead with him that he would have mercy on his own soul and accept Jesus as his Saviour. He would push me away and sneer at me. His awful death was a fearful proof that the blood of Christ did not avail for him, for his

agonies were truly horrid to witness, the worm that never dies appears to have taken possession of his soul even before it had left its earthly tabernacle. He scorned the Saviour.

The very absence of doubt has caused me to doubt ; for if I am really a child of God, how should I be free from those doubts which trouble His true children ? * * If God by His Spirit did not prevent me, and still in a manner *force* me to keep striving against my will, I should give up despair. * * I know how I *ought* to feel, and I know how wrong it is to feel as I do ; but that does not help me to feel otherwise.

E. P. (DIARY.)

"I cannot say I have any very rapturous feeling ; but I am confident in the promises of the Lord. I wish to leave my eternal interests in His hands—to place my hands in His as a child would his father's, to be led how and where He pleases."

W. C.

* * Let none of my readers imagine that the process of conversion here described is designed as a *standard* for their experience, or that I limit the Holy One of Israel. * Some He enlightens in a more gradual way, and draws them to Christ by gentler means, as it were with the cords of love. Nor have we any business to enquire into the reasons of this difference.

A. B.

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain,

J. C.

I was amazed that I had not dropped my own contrivances, and complied with this lovely, blessed and excellent way before. If I could have been saved by my own duties, or any other way that I formerly contrived ; my whole soul would now have refused. I wondered all the world did not see and at once comply with this way of Salvation—entirely by the *righteousness of Christ*.
D. B.

A long time I wandered in darkness and sin,
And wondered if ever the light would shine in:
I heard Christian friends speak in raptures divine,
And I wished—how I wished—that their Saviour was mine.

Oh, mercy surprising! He saves even me!
"Thy portion for ever," He says, "will I be,"
On His word I am resting—assurance divine—
I'm *hoping* no longer I *know* he is mine.

If at any time, I am favored with clearer discoveries of my natural and acquired depravity and hatefulness in the sight of God, and am *enabled* to mourn over it, in comes spiritual pride, with—"Ah, this is something like ! this is holy mourning for sin ; this is true humility." If I happen to detect and spurn at these thoughts, immediately he charges his battery, and begins—"Another person would have indulged those feelings and imagined he was really humble, but you know better ; you can detect and banish pride at once as you ought to do."

E. P. (DIARY.)

I had marked out for myself a plan of conversion in accordance with the prevailing theological systems. First I must have agonizing convictions ; then a deep, overwhelming repentance ; then a view of Christ my Saviour, which should fill me with transport ; and from all this would proceed a new and holy life. Until this was done, I could perform no work pleasing to God, and all that I could do was abomination in His sight. For these emotions, therefore, I prayed, but received nothing in answer which corresponded to my theory of conversion.

F. W.

That deep distress, arising from the fear of hell, is not required of any, in order to have peace with God ; for such distress does not belong to the precepts of the law, but to its curse. Terrifying apprehensions of eternal punishment are no part of that which is required of sinners, but is what is inflicted on themselves. * * An awakened sinner, therefore, wishing for distresses of this kind, is a person seeking the misery of unbelief, that he may obtain a permission to believe.

J. G.

David Brainerd, while seeking the Lord under great distress of mind, read Stoddard's "GUIDE TO CHRIST." The author of that treatise was made, with God's blessing, the means of Brainerd's conversion. "But here," says Brainerd, "Stoddard seemed to fail. He did not tell me anything I could do to *bring me to Christ*, but left me, as it were, with a *great gulf* between me and Christ." But did not Stoddard's counsel to the anxious sinner lay hold of, and urge with plainness and force, the doctrine and the duty of *faith in Christ* ? What Brainerd needed in the way of instruction, Stoddard supplied. But the inquirer needed more than the spiritual instructor could furnish. There is, indeed, a great gulf between the soul and Christ, a gulf which no one can leap, and no human effort can bridge. These counsellors may instruct and encourage the awakened and anxious sinner. The doctrine of faith may be unfolded never so clearly and its simplicity illustrated, until the fund of illustrations is exhausted, but light comes only with believing.

W.S.M'K.

What longings to be delivered from sin * * Now these longings, cravings, desirings, yearnings, do you think the Lord would have put them into our hearts if he had ment to destroy us.

C. H. S.

It appears to me as if God had graciously provided a wide-spread grape-vine, the fruit of which was better the higher the clusters hang, and invited all equally to partake. These Christians who luxuriate on the middle clusters,

censure all those *below* them for eating such inferior grapes when there are so much better where they, for the time being, happen to be. They are not only urged, but at times censured for not complying. Then, again, those in the middle branches are chided by those still higher than themselves. And the very highest see the very best clusters hopelessly beyond their reach. I have noticed that every Christian appears to think it the easiest possible thing for others to come up to *their* standard, while they frankly acknowledge their utter inability to advance to the standard of others who may be higher than them. T. S. S.

God's dealings with the unconverted in bringing them from darkness to light are as varied as their countenances—no two of either being alike. Let none stumble here. J. G.

One convert will first be surprised to find himself changed entirely in his feelings towards Christians; another will first observe in himself an unexpected delight in the word of God; while to another, from the first, the Saviour is revealed in all His beauty and loveliness. If, however, the new life has begun in the soul, these affections will all by degrees manifest themselves. Let no one mark out for himself a particular order for the development of the religious principle; but by the continual exercise of penitence and faith, open his heart to the visitations of the blessed Spirit, and all the lineaments of the Christian character will in time be visible upon him—first the blade, then the ear, after that the full corn in the ear. F. W.

Repentance is not always accompanied by sorrow. People say: Does not the scripture affirm that "Godly sorrow worketh repentance to salvation, not to be repented of?" Certainly it does; and wherever God works deep grief in a man's soul for his sins, it is a blessed thing, for it will surely lead to Christ. But God's ways are not uniform in dealing with the soul. On some minds the light *gradually*

arises as a glorious truth, filling the soul with joy unspeakable, and in this instance the repentance is just as deep, just as real, as in the case where there is the most unfeigned sorrow. Repentance is not *joy* or *sorrow*, it *is* that change of mind which leads to the acknowledgment of the truth of God.

M. S. B.

From that time till the spring of the present year I date a course of weary seeking, inconstant and variable; often departing from, but as often renewed, and by God's grace never entirely given up; brightened from time to time with a gleam of hope; sweetened from time to time with a drop, though but a drop, of the still fountain of heavenly peace; yet, as a rule, passed in the cold mists of doubt and the chilly storms of temptation and inward strife, and the dim twilight of miserable and disappointed longings.

"Oh, how gladly," she writes further, "I would have exchanged my best things on earth, my happiest months and years, as far as outward things are concerned, with any one's lot, however wretched, who possessed that joy in the Lord, which I could not find.

F. R. H.

The saved man is a great mystery to the unsaved; happy yet sad; triumphing, yet troubled; having no sin on him, and yet having sin in him; having no condemnation, and still having fearful conflict. Saved now, yet working out his salvation, and waiting for salvation. Even among saved men themselves there is a great misunderstanding. Some are engaged more with the triumph side, others with the conflict side of a Christian's experience. We find both most fully brought out in scripture, each having its own place and importance.

W. P. M'K.

One fact that should never be lost sight of, is this, that there are as great diversities in the religious *experiences* of each individual Christian, as there are in their *forms, tastes* and *features*. Then again some Christians go through life, singing:

Blessed assurance—Jesus is mine!
 Oh, what a foretaste of glory divine!
 Heir of salvation, purchased by God;
 Born of His Spirit, washed in His blood;

and *die in the dark*; while others can only sing:—

I would not live always; I ask not to stay,
 Where storm after storm rises dark o'er the way;
 The few lurid mornings that dawn on us here
 Are enough for life's woes, full enough for its cheer.

and die triumphantly.

T. S. S.

Was so distressed while I was preaching that I left the sermon unfinished, and felt as if the people would leave the house. Went home, feeling ashamed to look anybody in the face. Was ready to give up in despair, and had scarcely any hope that I should ever again behold the light of God's countenance.

E. P. (DIARY.)

If there be any poor sinner here who wants Jesus Christ, let him remember that his desire after Christ is an indication of the nearness of the Saviour to him. Christ is always within eye-shot. He cries, "Look unto me and be ye saved, all the ends of the earth."

C. H. S.

My heart shall rejoice in thy salvation. Because we have trusted in His holy name. My soul shall be joyful in the Lord; it shall rejoice in His salvation. I sink in deep mire, where there is no standing, where the floods overflow me. I am weary of my crying; my throat is dried.

DAVID, IN GOD'S WORD.

The following is an extract from a private letter to the author from Rev. J. B. Howard, Toronto. "For twelve years she had habitually prayed at least three times a day in

secret, read the bible on her knees, &c. Yet when she heard or read of the experience of those who could confidently say, 'The Spirit itself beareth witness with our spirits, that we are the children of God,' (Rom. viii. 15). She mourned deeply that she was destitute of this assurance. She resolved: 'Now I will give myself *wholly* unto the Lord; and I will look to *Him alone* for that grace which I know He will not withhold from me." * * No sooner had she formed this purpose than she felt a degree of confidence and peace, which she had not before experienced, and, on going home, instead of spending an hour in earnest supplication, as she had been accustomed to do, she knelt down and simply told the Lord her purpose, and asked Him, through Christ, not to give her *joy or emotion, but simply for grace to do His will*, and feeling assured that He would impart that grace, and that He would at last save her soul, which she had committed to His care. And having thus upon her knees solemnly covenanted her faith to be the Lord's, she lay down upon her bed saying, 'Now I am the Lord's,' and that very moment, when not looking at herself, *or seeking, or ever desiring feeling, but simply looking at God's promise through Jesus Christ*, she felt such an implicit reliance upon His promises to save *all* who sincerely come to Him, as she had been enabled to do, that her *soul was filled with joy unspeakable and full of glory*."

Who is there that lives after so pure a sort that he never has to try this issue? We have heard persons cry out against the hymn—

"'Tis a point I long to know—
Oft it causes anxious thought—
Do I love the Lord or no?
Am I His, or am I not?"

But if a man never has an anxious thought about his state, I should have a great many anxious thoughts about him. One of our poets has well said—

“He that never doubted of his state,
He may, perhaps, he may too late.”

* * For even the very power *to be anxious* after *grace* is in itself an *evidence of grace*. If there is any question about whether you have been a believer or not for the last twenty years, do not waste time in fighting out that question; but *begin at once* now to believe. Turn your eye to the cross, to the cross!

C. H. S.

I found from time to time an inward sweetness that would carry me away in my contemplations. This I know not how to express otherwise than as a calm, sweet, abstraction of the soul from all the concerns of the world; and sometimes a kind of vision or fixed ideas and imaginations of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapped and swallowed up in God. PRESIDENT EDWARDS.

The love of God occupied my heart so constantly and strongly that it was very difficult for me to think of anything else. So much was my soul absorbed in God, that my eyes and ears seemed to close of themselves to outward objects, and to leave the soul to the exclusive influence of the inward attractions. This immersion in God so absorbed all things, that it seemed to place all things in a new position relating to God. I could behold naught out of God; I behold all things in Him.

MADAM GUYON, (Roman Catholic.)

ELECTION.

It occasioned the author no small mental debate whether or not it would tend "to the glory of God" to make any allusion to this most perplexing doctrine, but inasmuch as it has perplexed, and will perplex, every intelligent thinking Christian, he did not think it the part of wisdom to make it "conspicuous by its absence," especially as in such a book as this, *something* on the subject would naturally be expected. While tremblingly hazzarding a few words and extracts thereon he feels somewhat as did Moses at the burning bush, that he is treading on "holy ground" to do so. Some parties appear to be drawn to this doctrine to their own hurt, as flies are drawn to a burning lamp. The writer has written, read and talked much on this subject in years past, and the experience thus gained is, that it is a subject so solemn that if talked about at all it should be with "bated breath." From a human standpoint it is as an inclined plane, on which but few are found standing together—some far above, and a vast multitude at different distances below the apostle Paul. Some of the best Christians of the author's acquaintance (among them a deceased brother) apparently *could* (not *would*) not grasp this doctrine, while others could do so readily. The widow of the late Col. Ringold, of the U. S. army, in a private letter to the author says:—"At my conversion the doctrines of grace appeared to me as transparent as glass." One of the most illiterate members of the church of which the author is a member very frequently addressed our meetings, and all his addresses—quite unconsciously to himself—were tinged with Calvinism, so called. In all probability he had never heard or read in his life an argument on God's fore-ordination.

T. S. S.

Tell Him that you have read in the Bible, "Him that cometh unto me I will in no wise cast out." Tell Him that He has said, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came unto the world to save sinners." Look to Jesus and believe on Him, and you shall make proof of your election directly, for so surely as thou *believest*, thou art *elect*. If you will give yourself *wholly* up to Christ and *trust* Him, then you are one of God's chosen ones; but if you stop and say, "I want to know *first* whether I am elect?" You ask you know not what. Go to Jesus, be you never so guilty, just as you are. Leave all curious inquiry about election alone

C. H. S.

Calvinistic John Calvin, thus writes :—"In saying the 'sins of the world,' he extends this favor *without distinction*, to all mankind ; so that *every man* may be assured that nothing can hinder him from obtaining salvation providing that he comes to Christ by faith. God shew himself propitious to the whole world ; therefore *all men without exceptions*, are exhorted to believe in Christ and be saved.

Arminian Rev. Charles Wesley thus writes:—

O my God what must I do?
 Thou alone the way can'st show;
 Thou canst save me in this hour;
 I have neither *will* nor *power*.

* * * * *

Take away my darling sin,
 Make me *willing* to be clean;
 Make me *willing* to receive
 All Thy goodness waits to give.
Force me, Lord, with all to part;
 Tare those idols from my heart;
 Now Thy love almighty show,
 Make even me a creature new.

Conquer Thy worst foe in me,
Get Thyself the victory;
Save the vilest of the race;
Force me to be saved by *grace*.

CHARLES WESLEY.

Rock of Ages, cleft for me, let me hide myself in Thee;
Let the water and the blood, from Thy riven side which flowed,
Be of sin the double cure, save me from its guilt and power.

Not the labour of my hands can fulfil Thy law's demands;
Could my zeal no respite know, could my tears for ever flow
All for sin could not atone: Thou must save, and Thou alone.

Nothing in my hand I bring, simply to Thy cross I cling:
Naked, come to Thee for dress; helpless, look to Thee for grace.
Foul, I to the fountain fly; wash me, Saviour, or I die.

Bitter indeed,—so bitter that I do not quote them here out of respect for his bones—were the words used by the good Arminean Charles Wesley, against the Calvinistic A. M. Toplady who wrote the above hymn.

Jesus, Lover of my soul, let me to Thy bosom fly,
While the nearer waters roll, while the tempest still is high.
Hide me, O my Saviour, hide, till the storm of life is past!
Safe into the haven guide; oh, receive my soul at last.

Other refuge have I none; hangs my helpless soul on Thee;
Leave, oh leave me not alone, still support and comfort me;
All my trust on Thee is stayed, all my help from Thee I bring;
Cover my defenceless head with the shadow of thy wing.

Thou, O Christ' art all I want; more than all in thee I find:
Raise the fallen, cheer the faint, heal the sick, and lead the blind.
Just and holy is Thy name, I am all unrighteousness;
Vile and full of sin I am, Thou art full of truth and grace.

Bitter indeed—so bitter that I do not quote them here, out of respect for his bones—were the words used by the good Calvinistic A. M. Toplady, against the Arminean Charles Wesley who wrote the above hymn. T. S. S.

The following is an extract from one of Mr. Spurgeon's published Sermons:—

"When we are down on our knees praying for the Kingdom of Christ, or standing up to sing Messiah's praises, it is wonderful how alike we are to each other. Mr. Wesley did not like Toplady, and Mr. Toplady did not like Wesley, called him 'an old fox,' and said that he would pluck him, and have him 'tarred and feathered'; but take up any hymn book you like and you will find side by side, Charles Wesley's 'Jesus Lover of My Soul,' and Toplady's 'Rock of Ages Cleft for me'; and which is the better hymn of the two. I am sure I do not know, they are so much alike. Both alike good."

C. H. S.

"*James*, a servant of God and of the Lord Jesus Christ," (James 1, 1 & 2.) writes:—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world."

"*Paul*, an apostle of Jesus Christ by the will of God." (2 Tim. 1-1.) writes :—"For there is no respect of persons with God" * * "For whosoever shall call on the name of the lord shall be saved."

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. * * That he by the grace of God should taste death for every man." "The gift of God is eternal life through Jesus Christ the Lord."

"Who will have all men to be saved and to come unto the knowledge of the truth."

Jesus Christ says :—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi, 25.

Jesus is virtually inviting "*whosoever will*" to "*come*" to Him and see for themselves whether their names are recorded in the "Lamb's book of life" or not; and "*whosoever comes*" invariably find their names duly recorded. It will be time enough to "find fault" (Rom. ix. 19.) when such an omission is *found after personal search*. T. S. S.

Stop this *trying* to believe, but just simply believe. It is not, he that is elected shall be saved, but he that *believeth*. He that *believeth*. He that *believed*. D. L. M.

I wish that any sinner who is troubled about election, for instance, would wait till God tells him he is *not* elected, or, if he has any misgivings about whether he may come to Christ, he would wait till he finds a passage which tells him that he may *not* come. If he would find that, then there might be some cause for distrust. Will you also find somewhere in this world a sinner that *did* try to come to Christ, yet Christ would not have him? If you will find one who did come, and to whom Christ said, "No, no; you are not of those I died for, not one of those I chose;" if you will find us one of that sort we shall be sorrowfully glad to see him,—glad because we would be glad to know the *truth*, but sorrowful to think that that should be the truth. Nay, we defy Satan too find one in hell that cried to Christ for mercy and cast himself upon the Saviour, and yet was rejected! All the demons in the pit, if they search to all eternity, cannot find such an instance. There never was one, there never will be one. Stand not back then those who are athirst. C. H. S.

I really want to come very much, but I don't know that I am one of the elect, says one. Now I have heard that till I am sick and tired of it. I want to say to every unconverted

person, that you have no more to do with the doctrine of election than you have to do with the government of China. I am not saying this in haste; I weigh well my words. I say that no unconverted man has anything to do with the doctrine of election. You have to do with the word "*who-soever*." Now, the invitation is "*whosoever will let him come*." You are invited, every one of you; and if you don't come, it will be because *you won't*, not because God has withheld from you the power to come.

D. L. M.

I am as firm an adherent of the doctrine of sovereign grace as any man living; but never shall this tongue hesitate to declare the common salvation. Whenever I am called upon to address a congregation, I will always cry, "Ho, every one that thirsteth, come ye to the waters!" "*whosoever will let him take of the water of life freely*." * * It is not every believer that possesses *full* assurance, or enjoys ecstasy, or is made largely useful to others. But all believers have the common salvation. There they share and are alike, and every one of them is saved in Christ Jesus. C. H. S.

There are, doubtless, many now in heaven, who, when on earth never gave the subject of Election so much as a serious thought; and many more will, doubtless, safely arrive there under similar circumstances. All will admit that this earth was called into existence by God's Almighty fiat, and that a day is coming when an angel will "set his right foot upon the sea and his left on the earth." * * "And swear by Him that liveth for ever and ever," "who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer," (Rev. X. VII.) and yet question His *foreordination*. They will admit that God will *foreknow* just how many will be saved, and how many lost, but *virtually in ignorance as to the instrumentalities employed to bring about these results*." Surely it was foreordained by God that I should *publish* this

book, and that the reader should *read* it, and also the time and causes of our respective deaths; but, notwithstanding this, I propose to use every lawful instrumentality to prolong my life, and pray for grace that it may be spent to God's glory.

T. S. S.

All thoughtful readers of God's Word readily admit that it contains many most perplexing truths which *cannot* be made to harmonize by the finite mind, inasmuch as they are *beyond* human reason. (How could this solid world have been made out of nothing?) Let us be thankful that it is not a *prerequisite to salvation* to be enabled to do so. There are, so to speak, a *variety* of tickets (texts) of admission into heaven (though all printed with the blood of Christ). Among the many, any *one* of the following will ensure admittance:—

"For God so loved the world that he gave his only begotten Son, that *whosoever believeth* on Him should *not* perish, but have *everlasting life*."—John iii, 16

"Verily, verily, I say unto *you*, he that *heareth* my Word, and *believeth* on him that sent me, hath *everlasting life*."—John v, 24.

"If thou shalt *confess* with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God raised him from the dead, thou *shalt be saved*."—Rom. x, 9.

"And *whosoever will*, let him take of the water of life *freely*."—Rev. xii, 17.

Many, doubtless, are now in heaven who obtained admittance therein by the presentation of some one of the above named tickets, (texts,) and who never so much as ever heard or read:—"For whom he did fore know, He also did predestinate to be conformed to the image of His son. * * * Moreover whom He did predestinate, them He also called; and whom He called them also justified; and whom He justified, them He also glorified. (Rom. viii. 20-30.)

T. S. S.

Do not perplex yourself with his secret counsels, but attend to your own plain duties. "Secret things belong unto God: but those which are revealed belong to us, that we

may *do* all the words of this law." We must leave the secret things, and attend to the revealed. Our duty is to do according to God's law. And this law is most clear. You are nowhere told you are not elect; but you *are* told that Jesus died for you, and you are invited to come to Him. Vex your mind, then, no longer about such difficult subjects as election, but promptly obey what God commands. N. H.

Was much exercised to-day, on the subject of election, and other truths connected with it. Have been much in doubt respecting offering myself for examination next month.

E. P. (DIARY.)

Of the millions who have ventured to make this leap so to speak, notwithstanding these revelations of God's sovereignty, all have found themselves "*Safe in the arms of Jesus*" without one exception. Calvinistic Spurgeon, in one of his sermons, says something like this:—"I have risked my soul on the simple promises of God's Word; and I urge you all to do the same; and, if at last we are all lost by so doing, I give you all leave to taunt me throughout eternity with being the cause of your soul's loss!"

"Come unto me," saith Christ.

"He that cometh unto me, I will in NO WISE cast out," saith Christ.

T. S. S.

God has given men *hands* whereby they can make bricks out of *His* clay, houses out of *His* wood, engines out of *His* iron, &c., but absolutely *nothing* whatever can be *made* by man; no, not so much as a grain of sand! God never designed that they should; and the attempt is never made. God has given to men reasoning faculties to co-operate with the hand in working out many problems appertaining to earth, sky, and sea. While the hands unhesitatingly acknowledge their inability to add one particle to the earth God has made by His Almighty fiat, reason *will*, in *spite* of reason, call in question many of God's dealings with the souls and

bodies of men. Who has not, at times, rebelled against God's sovereignty? Knowing this to be the case, it might have been *policy* on my part to have left out a goodly number of the extracts in which it is named. Ignoring, as I do, *policy* in things spiritual, I have ventured to insert them.

In connection with this doctrine allow me to add what I think will be conceded as a *fact*; that Calvinists are made *out* of Arminians, but Arminians are *never* made out of Calvinists, and that the Arminian who becomes a Calvinist considers that he has thereby made some religious *progress*.

T. S. S.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee I find,
O Lamb of God, I come, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve!
Because Thy promise I believe,—
O Lamb of God, I come, I come!

Just as I am—Thy love unknown
Has broken every barriers down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

ASSURANCE.

Healthy life is conscious life, and rejoices in being acting and growing. You who are strangers to the people of God may think me fanatical, but indeed, I am only speaking words of truth and soberness when I say that the conscious possession of a heavenly life is common among believers, and in fact is a large part of the common salvation. * * Our constant theme is immediate salvation from sin, and we are perpetually insisting upon it that this salvation is a present business, to be attended to at once for the purpose of to-day.

C. H. S.

All you have to do is just to assume that the promises were made for you, and with this belief, to go right on and live as we ought to live with such hope and faith, asking help from Him, and when you fail, begin right over again. Thus taking Christ at His word is "accepting Christ."

THE CHRISTIAN WEEKLY.

He that walketh in darkness and hath no light, let him trust in the name of the Lord.

(ISA. 50, 10.)

"Blessed is the man whose sins are *forgiven*," but where there is no remission of sins, there is no *blessedness*. Now, there can be no blessedness but that which is *enjoyed*, none is enjoyed unless it is *felt*—it cannot be felt unless it is possessed, it is not possessed unless a man *knows* it, and how does he know it who *doubts* whether he *hath* it or not? Hath Christs said "*believe*," and shall man say "*doubt*?" J. G.

There must, as a rule, be a consciousness of safety in Christ before there can be gratitude, and acceptable deeds. Can a man be so passive, and the translation from death to life so imperceptable to himself, that he knows little or nothing about it? There is no scriptural warrant for saying so. * * I do not forget that a saved person may, from want of watchfulness, become to some extent "blind," "and forget that he was purged from his old sins." But such a case must be distinguished from that of one who has *never had* spiritual intelligence to apprehend Christ. * * I am forced to the appalling conclusion that, as a rule, where assurance is wanting, and consequently, "love, joy, peace, etc," it is because simple confidence in Christ is wanting, therefore, there is no safety.

J. G.

In this assurance I find sweetest rest,
Trusting in Jesus, I know I am blest;
Satan, dismayed, from my soul now doth flee,
When I just tell him that Jesus loves me.

Beloved hearer, you ought not to rest without *knowing* that you are saved. You may know it: if it be true you *ought* to know it. I do not think that you have any right to sit quietly on that seat for ten minutes without knowing that you are saved; for it is an awful thing to be in doubt as to whether you are under the bondage of sin, in doubt as to your being at peace with God. This is not a subject upon which uncertainty can be endured. You say, "'Tis a point I long to know." It is well that you *long* to know it.

C. H. S.

Sometimes I would go up into my chamber, and by way of self-examination, I used to ask myself this question—*Am I afraid to die?* If I should drop down dead in my chamber, can I say that I should joyfully close my eyes? Well, it often happened that I could not honestly say so. Oh, then I said, "I have never believed in Christ, for if I had put my trust in the Lord Jesus, I should not be afraid to die, but

I should be quite confident." * * There are many of God's blessed ones, who through fear of death, have been much of their lives subject to bondage. C. H. S.

Then was Christian glad and lightsome, and said with a *merry heart*, He hath given me rest for my sorrow, and life for my death. Then he stood awhile to look and wonder, for it was most surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore and looked again till the springs that were in his head sent the water down his cheeks. * * Then Christian gave three leaps for joy, and went on his way singing.

J. B.

"The soul that on Jesus hath leaned for repose,
I will not—I will not desert to his foes;
That soul—though all hell should endeavour to shake,
I'll never—no never—no, never forsake!"

But suppose for a moment, and the wish is father of the thought, that they may be saved, though they do not know it, can they be bold, happy, strong and useful without it? When all is uncertainty and suspense regarding their own case, how can they possibly work for Christ? J. G.

Not a care is hovering o'er me,
Not a shade is on my brow,
For my soul is stayed in Jesus,
And my trust is in Him now.

Yes, sweet Saviour, Thou art with me,
And I revel in Thy love,
For I know, complete in Thee Lord,
I shall dwell *with Thee* above.

MRS. DENNING.

Those who have long lived near the falls of Niagara are undisturbed by its perpetual roar ; but, when, a few years ago, "Table rock" fell down the embankment, making for the moment a noise above that of the Falls, all the neighborhood was startled! In like manner there are now many who have so long been entreated to "*come to Christ*" to "*trust Christ*" and to "*believe in Christ*" that it has become monotonous to them. We have endeavoured to accumulate such an avalanche of testimony on the one point that we trust it will awaken—after the fashion of "*Table Rock*"—the readers who may have hitherto heard these invitations without spiritual profit.

The testimony we have adduced is from representative men of various denominations, and in whom the religious world have the utmost confidence. A more competent and truly "grand jury" on this subject could scarcely be empanelled, and they unanimously bring in a verdict of "*guilty*" against all those who "*neglect so great Salvation.*" What say you, reader, are you guilty or *not* guilty?

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

GOD'S WORD.

Shall we meet with many a loved one
That was torn from our embrace?
Shall we listen to their voices,
And behold them face to face ?

Shall we meet with Christ our Saviour,
When He comes to claim His own ?
Shall we know his blessed favour,
And sit down upon His throne?

When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels.

GOD'S WORD.

"Almost persuaded," now to believe;

"Almost persuaded," Christ to receive:

Seems now some soul to say ?—"Go, Spirit, go Thy way,
Some more convenient day, on Thee I'll call."

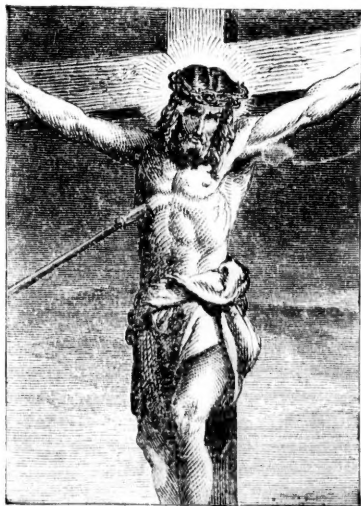
"Almost persuaded"—harvest is past !

"Almost persuaded"—doom comes at last !

"Almost" cannot avail ; "almost" is but to fail :

Sad, sad, that bitter wail—"almost,"—*but lost !*

THE END.



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